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How a Russian Communist Views the Baptists.

By J. H. Rushbrooke, M.A., D.D.,
General Secretary, Baptist World Alliance.

There lies before me a Russian book of over sixty pages, issued early in this year (1929) by the Government Press in Moscow. The title is "The Baptist Movement and its Political Significance", and the author is B. Tikhomirov.

The book casts a vivid light upon the attitude of the party now in power in the U. S. S. R. The first sentences of the preface read:

> "One of the tasks in the shaping of socialistic culture is the irreconcileable fight against belief in God, prejudice, and religious cults of every kind. This fight is decided by the development of productive forces, technical and scientific. Nevertheless, we must not underrate the enormous importance of a systematic work of freeing the working classes from all superstition. The anti-religious propaganda of our party is of the greatest moment."

This point of view at once discounts a large part of the contents of the book. The author is in principle opposed to the Baptists as religious people, and therefore unlikely to do full justice to them in other respects. He is by no means a competent critic in history or religion.

One fact is sufficient to indicate his limitations. He refers to an article in the Russian "Baptist" on "Christ and the Christianity of the eary centuries" in order to offer a scornful comment that its writer "tries to prove that Christ actually existed". In another context he speaks of the "legendary times of Christ". A view so hopelessly discredited and out-of-date does not commend Tikhomirov as a serious or scientific thinker.

I. The Religion of the Baptists and their Evangelizing Activity.

Setting out to fight religion, this atheistic critic finds peculiar difficulty in dealing with the Baptists. Indeed, his complaint against them is largely that their faith and practice are not as easily exposed to ridicule as the Orthodox and Catholic. The Baptists, he says, declare themselves opposed to the official church and its superstition. They emphasize their fidelity to principle during the czaristic era. Moreover, they refuse to admit antagonism between science and religion. The critic finds in the Baptist teaching a "rationalized and refined" Christianity, which has become "the religious ideology of the bourgeoisie". It evidently annoys him that the Russian Baptists by their repudiation of priestism, icons, relics, legends of saints, and other superstitious elements, render the work of the atheist exceedingly difficult. Tikhomirov's embarrassed criticism is in effect a testimony to the strength of the Baptist position. Not the simplicities of the New Testament, but later ecclesiastical corruptions furnish a handle and opportunity to the foes of religion.

Of singular interest are the descriptions of methods adopted by the Russian Baptists. The pictures, though painted by an enemy, are in many respects strikingly true; and they reveal alert and eager Christians seizing every opportunity to spread the Gospel. We see the women through their sewing-circles clothing the preachers,

and assisting other church workers, or meeting the expenses of the meeting-houses. "An exploitation of female labour", writes the angry critic. Very amusing is his description of the "maiden circles" whose white dresses and melodious songs have extraordianry fascination, even for Bolshevik young men! Other methods of attracting the young are described. The "musical and artistic propaganda" is used, choirs and circles are organized, and excursions arranged. Meetings are fixed for "believing and unbelieving young people", where "the latter are carefully stalked, and then treated in the Baptist spirit". The young people travel from town to town to form new circles. The critic emphasises the remarkable strength of the Baptist Young People's movement. Estimating the membership of all young people's religious organizations in the U. S. S. R. as 1,500,000, he thinks that scarcely less than one-fourth are in the Baptist organization. Ingenuity, energy, zeal for personal evangelism and moral purity: these are the characteristics of our people, even as their opponents see them. Tikhomirov himself has to close his scornful chapter on their work among young women and young people with the quotation of the "rules for the family" adopted at a Siberian Baptist Conference:

"1. To worship at home every day, morning and evening.
2. To observe cleanliness in spirit, body, house and stable.
3. To observe simplicity and propriety in dress.
4. To bring up children by word and example to escape the evil influences of society.
5. To organize the 'sork' of sisters, wives and mothers."

There are other passages in which the tenets of the denomination are set forth. They are always viewed with suspicion and an effort made to find in them a "bour-

geois'' colouring. A reference to the Stockholm Message of the Baptist World Alliance is characteristic:

> ''The Baptist teaching is the religious ideology of the bourgeoisie, which needs religion to swindle the masses. Not the former ceremonial religion, but a rationalized, refined one, made to fit the bourgeois economics and politics. Therefore in the 'Manifesto' of the Baptist World Alliance, which was issued at Stockholm in 1923, we find the following points insisted upon:
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> 1. The liberty of the separate congregations.
> 2. Inadmissibility of the idea of ecclesiastical priesthood as a class which possess a ''divine'' privilege.
> 3. The defense of religious freedom, and separation of the church from the state.
> 4. Admission of the necessity of peace between classes in the state.
> 5. Defense of the world by means of international tribunals.
> 6. Negation of ceremonies and mysteries.
> 7. Baptism of adults.
> 8. Following of the spiritual code of Christianity in every condition of life.
>
> This 'Manifesto' is a defense of the bourgeois classes.''

Such a contention could of course be set up only by ignoring direct statements of the Message itself, which must have been before the writer, and from which I quote two passages:

> ''Not simply by doing an honest day's work, or by cultivating relations of brotherhood with one's fellow workers, important as these are, can the Christian obligation be fully met. We must strive also to the end that the organization of society itself shall accord with Christ's will, as well as that one's calling within society shall be conformable thereto.''

"While not committed to any of the varied and conflicting theories of economics, we affirm the Christian conception of industrial relations to be co-operation rather than competition. Life is a stewardship held for the enrichment of all, and not simply for personal gain."

The author's intention to rouse Communist hostility by casting upon Baptists aspersions of a social and political character is evident throughout, and this intention vitiates a great deal of what he has written. Unhappily the Russian censorship denies our brethren the opportunity to reply to misstatements; and it may be taken for granted that such books as this have prepared for the intensified persecution that marks the present year.

II. The Social and Political Objections to the Baptists.

From the social and political point of view, the leading counts of Tikhomirov's indictment are (1) that the Baptists of his country are reactionary and "bourgeois"; and (2) that they are linked in an international organization antagonistic to Soviet Russia.

To support the first, he presents a summarized history of the Baptist movement in Russia. His narrative is fairly accurate, save where the interests of the argument otherwise demand. Lack of space forbids me to trace the painful efforts to prove that a body which suffered heavily under Czardom is czarist at heart, and to distort its enforced acceptance of the Autocracy into an approval of the old regime. Some specific statements call for direct contradiction. Without a shred of proof, Tikhomirov asserts that the Baptists and Evangelical Christians were strongly opposed to the revolution in 1905, and upheld the government party even to the extent of demanding a death-sentence on the revolutionary leaders. This I believe to be a groundless libel; I know personally one Bap-

tist writer then living under the Czar who was fined a thousand roubles ($500) for an article against the death penalty. Again, it is asserted that Baptists willingly served at the outbreak of the Great War in 1914, but in 1918 raised "consciencious objections" to service in the Red Army. My information is that in 1914 Russian prisons received hundreds of Baptists who already then refused to bear arms. It is of course true that in later years widespread war-weariness and a strong tide of pacifist sentiment appeared. These were contemporaneous with a change of political system; and the coincidence lent force to the insinuation that men who had actually served under Czardom were in truth opposed not to military service in general but to service in the Red Army. The charge is easily made and difficult to refute; but from a wide knowledge of Russian Baptists I am convinced that it is baseless.

The author's bias appears not only in the history, but also in his description of the social structure of the Russian Baptists. The names of a few well-to-do persons or persons connected with families once enjoying social prestige are paraded in order to discredit the whole Baptist body in the eyes of the working people. The true charge, however, is not the presence of a minority of such people, but it contained in a special chapter headed: "The Baptist preaching of Class-reconciliation". That our brethren disapprove of class warfare and the ruthless application of physical force is their supreme offense.

In support of his second count against the Baptists, the author offers a chapter on "The Baptist World Organization for Serving Capital". Here he enters upon an enquiry as to who are the real leaders of the Baptist denomination. The President of the World Alliance is contemptuously brushed aside: the Big Four are really John D. Rockefeller, Henry Ford, David Lloyd George,

and William Green. It will be news to Baptists that Henry Ford is one of us, and Mr. Green's inclusion will puzzle most of them outside the U. S. A. The quartet is nevertheless well selected for the author's purpose. Mr. Rockefeller is a Baptist and a capitalist; Henry Ford is a capitalist, and in Russia it is possible to persuade the ignorant that he is also a Baptist; Mr. Lloyd George is quite intelligiby denounced as the head of a Government that intervened by armed force in the internal affairs of Russia; Mr. Green as President of the American Federation of Labour is an outstanding trade-union leader who has refused to take orders from Moscow—and who does happen to be a Baptist, though he will be astonished to learn of his eminent position within the denomination. It is of course quite easy to mislead Russian readers who know little or nothing of Baptists; and since I cannot hope that any refutation would be circulated in Russia; I leave Western readers to enjoy the description of the "Big Four". It is preliminary to an account of our people throughout the world as sympathizing with Imperialism. Messages of courtesy sent by Baptist World Congresses to heads of States are cited as evidence in this direction: did not the London Congress in 1905 send such a telegram to Edward VII? (If we were allowed to meet in Moscow, we should of course send a message of greeting to the Government of the U. S. S. R.). Carey, Judson, and Grenfell are represented as but the tools of the "imperialistic sharks" eager to batten upon the native population.

In a chapter headed "Baptists and the State" the author twice quotes myself. (I cannot trace the source of the quotations, but the words are such as I should speak or write.) In the first passage I maintain that Baptists are not against but for (political) authority, and add: "They will help the State, *whatever its political organization,* to fulfill the high functions entrusted to it by

God." The retort is that the words I have underlined cannot be true. Roger Williams' Rhode Island had a "bourgeois constitutional organization". Baptists do indeed object to feudalistic government and the privilege of a ruling clergy, but (contends the author) they are also against the proletarian government. The proof is a further quotation from my words that the State is "bound to care that no anti-religious influence should prevail in the schools". "But" naively remarks M. Tikhomirov "the proletarian government is naturally atheistic, and it is not all the same to those who are fighting for the triumph of socialism, whether meddling priests, be they Baptists or others, spread their webs in the schools, or not." Obviously, if atheism is an essential element of the Russian Government, *cadit questio;* Baptists must needs stand against atheism. The comment on my words is illuminating in other respects. The priest is entirely excluded from the schools, and no Baptist wishes his return; but the Communist is not content with the exclusion of religious propaganda. He is out for the triumph of a form of socialism of which he regards atheism as an integral part. In such conditions the danger of conflict is continuous; but it cannot be too strongly emphasized that *Baptists as such have no quarrel whatever with the government of the U. S. S. R. as socialistic and sovietic.* Their interests are religious; and no common political theory, bourgeois or socialistic, characterizes them. Given liberty of belief and worship and preaching, there is no reason why they should not live as happily in the U. S. R. R. as in any "bourgeois" State on earth.

I have not attempted an exhaustive summary of the book, but have used it in order that Western readers may understand the point of view prevalent among Russian Communists.

Palestine—A Problem.

By Ryland Knight, Th.D., D.D., Delmar Baptist Church, St. Louis, Mo.

There is no spot on earth of equal area where the interest of the world centers as it does in Palestine. It is a vivid commentary on the grip of religion upon the hearts of men, for the world's interest in Palestine is primarily religious.

Three great religions agree in calling this "the holy land". But their agreement in this particular is not an indication of harmony for in everything else their attitude toward one another is marked by that tragic bitterness, prejudice and intolerance which has been too often a characteristic manifestation of religion.

The history of the Jews in Palestine through the biblical period is thoroughly familiar to us all. In A. D. 70 Titus laid siege to Jerusalem and destroyed it. There seems to be no accurate information as to the number of Jews left in Palestine after this terrible disaster. Thousands of them were slain and the Roman slave market was glutted with the captive Jews. Evidently however the fires of religious fervor were not quenched for a Roman garrison of nearly a thousand remained encamped on the site of Jerusalem to prevent any attempt to rebuild it.

Some sixty years later the emperor Hadrian, moved no doubt in part by various insurrections of the Jews in Sicily and elsewhere, resolved to remove all Jewish memories. He rebuilt Jerusalem as a Roman colony and changed the name of the country from Judea to Syria of the Philistines, or Syria Palaestina. This only seemed to provoke the Jews to a fresh frenzy of revolt and through three years of guerilla warfare in which utter cruelty marked both sides, thousands of Jews were slain,

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and it looked as if the Jews were finally shaken loose from their hold on Palestine. Yet after another sixty years we find the Jewish patriarch of Tiberias on the sea of Galilee exercising a sort of spiritual authority over the Jews scattered throughout the Roman empire, which was maintained for several centuries. The dispersed Jews thus kept alive their spiritual ties with Palestine.

The conversion of Constantine and the so-called Christianizing of the Roman empire was not a happy event for the Jews. In fact history has no more un-Christian chapter than the treatment of Jews by Christians. From the days of Constantine to this good hour Jews have been subjected to every injustice, persecuted, robbed, slaughtered. The edict of Sisebut in Spain in 616 A.D. is all too typical. It decreed that within a year the Jews in Spain should either embrace Christianity or should be shorn, scourged and expelled from the kingdom and their property confiscated. Similar treatment has befallen Jews in Europe in the twentieth century. The worst feature of the whole hideous business is that this mistreatment has been accorded them in the name of Christ, the Christ who prayed on Calvary "Father, forgive them for they know not what they do".

If one asks whether Jews will ever embrace Christianity, the natural reply is, Why should they? What has Christianity ever shown to the Jews which was winsome, attractive, Christlike? Our attitude toward the Jew is Christendom's disgrace.

But the Jew, driven from Palestine, dispersed over the earth, persecuted, hounded, hated, has kept his racial identity and his devotion to the land of his fathers. The "wailing wall" in Jerusalem is a fit symbol of the Jew. This "wailing wall" has been prominently in the public eye in recent weeks as the place where the present bloody feud in Palestine originated. The area on which Solo-

mon's temple and subsequently Herod's temple were built is some three hundred by four hundred yards in size, and has been artificially leveled, the filled earth being held in place on one side by a high retaining wall. For about one hundred feet this wall runs along a narrow street, and in this particular portion of the wall are a few stones of the size usually associated with the Roman period. Jewish tradition says that these stones came from their old temple. This wall is almost in the shadow of the Mosque of Omar, which now occupies the center of the temple area. In the narrow space beside this wall the orthodox Jews come as a prelude to every Sabbath to bewail their desolation, to kiss these sacred stones, and to pray for the restoration of Israel. Their past represented by a few scattered stones, their hopes burn still with an undaunted flame as they set their face toward the future.

Near the close of the nineteenth century this indomitable hope of the Jews gave birth to the Zionist movement, in which systematic effort began to be made to repopulate Palestine with Jews, looking to the complete recovery by them of the land of their fathers. This movement is a composite of racial, patriotic and religious zeal reminiscent of that ancient song by the rivers of Babylon,

> "If I forget thee, O Jerusalem,
> Let my right hand forget her skill.
> Let my tongue cleave to the roof of my mouth,
> If I remember thee not;
> If I prefer not Jerusalem above my chief joy."
> (Psalm 137:5-6.)

The Zionist movement is the outgrowth of the attachment of the Jews to the land of their fathers which has persisted through the centuries and has had various manifestations. The movement was hastened by anti-

Semitic outbreaks in the middle of the last century, but the birth of Zionism is probably immediately due to a single anti-Semitic incident, the Dreyfus affair in France. For just at that time an Austrian Jew by the name of Theodor Herzl was in Paris as representative of the *Neue Freie Presse* of Vienna. He was a young man of brilliant literary gifts and no particular interest in Jewish affairs, either political or religious. But the Dreyfus affair seemed to awaken within him all his slumbering Jewish inheritance. He wrote his own personal reaction to the incident in a pamphlet which he entitled "The Judenstat". This pamphlet which was not intended for public consumption came to the attention of Israel Zangwill, a thoroughgoing Jewish patriot, and under the influence of Zangwill, Herzl was invited to speak in London in 1896. This gave publicity to Herzl's proposal of a Jewish state and led him to call the first Zionist congress in 1897.

The Zionist Movement has not met with the hearty endorsement of every group of Jews, and has in many instances met with their emphatic opposition. Nor has there been uniformity among the Jews in their understanding of the purpose of the movement. Some of its advocates have looked upon it as a communistic movement which had no religious significance, but which would bring economic and social relief to the Jews of Eastern Europe and also to those Jews of the poorer classes who were losing out amid the trying living conditions in the great cities of Western Europe and America. For others the movement was almost wholly religious, an endeavor to re-establish the integrity of the Jewish people in order that the Jewish "mission" for the world might be fulfilled.

But the cohesive force in Zionism is the conviction that the Jew is in danger of being absorbed by the na-

tions among whom he is scattered, and that the Jewish hope for the future lies in the establishment of at least a center of Jewish life and thought to which, as to a shrine, the affections and aspirations of Jews everywhere may turn. I quote the statements of two leaders in the Zionist Movement, as indicative of its spirit. Dr. Richard J. Gottheil, Professor of Semitic Languages in Columbia University, and Sometime President of the Federation of American Zionists, says: "The Jewish hope must be reconstituted upon modern lines. Embodied in a physical center, and that center illumined by a rekindled light, it will serve as a point towards which the thoughts, aspirations, and longings of the Diaspora Jews will converge, and from which they will draw, each in his own measure, that sufficiency of moral and religious strength that will better enable them to resist the encroachments of their surroundings. The knowledge that in some one place, in some one country—and that country the most hallowed by its recollections—Jewish life is possible without the unnatural restrictions that naturally hem it in elsewhere, will act as a centripetal force, the very force that is so much needed to-day."

In the opening paragraph of "The Way of Life" Asher Ginzberg says: "The vicissitudes of Israel throughout the Dispersion, but particularly during these latter days of ours, make it plain that we Jews cannot hope to lead the life of a separate nation among strange peoples, and yet be as one of them, taking part in all the activities about us as though we were full-blooded natives of the lands of our sojourn, and at the same time remain a nation peculiar in views and distinct in character..... Two paths lie stretched out before us; the path of life and the path of death. If our eyes are fixed upon the death goal,..... let us await death with a calm spirit. If, however, we choose life, then it behooves us to build

us a house for ourselves alone, and in a secure spot—and can there be any spot securer than the land inherited from our fathers?—then it behooves us to consecrate our noblest powers, material and spiritual, to the one purpose, the regeneration of our people in the land of our forefathers."

The Zionist movement was given encouragement by Lord Balfour in 1917 in what was undoubtedly a bit of war strategy. The so-called "Balfour declaration" reads as follows: "His Majesty's Government view with favor the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of the object, it being understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by the Jews in any other country."

This statement received the endorsement of France and Italy and the approval of President Wilson. The Zionists accepted the declaration at full value and one of the most pretentious reforestration efforts in Palestine today is called by the Zionists "the forest of Balfour".

To one who visits Palestine there is much to commend the Zionist movement. In the communities established under its auspices irrigation, modern agricultural methods, sanitation, hygiene, education, conspire to contrast the Zionist settlement with the nearby Arab communities. The town of Jaffa for example is one of the larger Arab villages with a population of some ten thousand. Its streets are narrow and dirty, its buildings unsightly, its method of life far from sanitary. But adjoining Jaffa is the town of Tel-a-viv with its population of forty thousand, the largest Zionist community outside Jerusalem. Tel-a-viv was built by Jews and is inhabited by Jews. In appearance it might be a newly built American city. It

has wide paved streets, electric lights, a good water and sewerage system, well built homes and stores and an altogether promising appearance. The contrast so striking here is in evidence throughout Palestine.

It is true, however, that part of the contrast is due to the fact that the Arab is poor, desperately poor, while the Jew is supplied with capital by the Zionist movement. I was told by an Arab physician of Jerusalem that the average Arab income in Palestine is thirty dollars a year. Moreover the Zionist villages have all been recently built and have the advantage of newness.

One is never sure whether Zionism will endure. Certainly the number of Jews leaving America for permanent residence in Palestine is small. They are too comfortably situated here. The actual figures in the high tide of Zionist enthusiasm are one hundred and sixty-six in 1922 and one hundred and twenty-five in 1923. The same thing is true of other countries where the Jew has political and religious freedom. Jews in these lands have a sentimental interest in the Zionist movement and are willing to give it even large financial support. But they do not propose to migrate to Palestine themselves. The great majority of Jews living in Palestine today come from Russia, Poland, Roumania, and other lands where their freedom is restricted or where they have been subjected to persecution. Some of these have found conditions in Palestine too hard for them. For except in peculiarly favored areas like the plains of Sharon and Esdraelon the soil of Palestine is not fertile and farming means hard work. Moreover the Jew for centuries has been a city dweller rather than a farmer, and Palestine has little to offer except agricultural pursuits. I was told that for the past two years the Jewish population in Palestine has been practically at a standstill, almost as many Jews leaving as were moving in.

But that deep racial and religious motive which has held the Jew through the centuries of dispersion and persecution is the motive which is kindling in his heart as he thinks of the land of his fathers as once more the homeland of his people.

Unfortunately however the zeal which makes Zionism possible makes almost inevitable the outbursts of a few individual Jews who hope to find in Zionism not only a restoration of the Jews to Palestine, but an intolerant usurpation of all rights in Palestine to the displacement of all other people. Dr. Fosdick cites the instance of Dr. Eder, former acting chairman of the Zionist Commission in Palestine. "Publicly before a court of inquiry on Jewish-Arab disturbances in Jaffa, he said in 1921, as the report of the commission reads: There can be only 'one National Home in Palestine, and that a Jewish one, and no equality in the partnership between Jews and Arabs, but a Jewish predominance as soon as the numbers of that race are sufficiently increased.' This is typical of the madness with which some Zionists have rushed into trouble. They have professed their determination that 'Palestine should be just as Jewish as America is American and England is English.' Even in the Palestine Weekly, published in Jerusalem itself, they have insisted that as between the two portions of the Balfour Declaration, the first promising a national home for the Jews and the second promising that the rights of previous inhabitants shall not be invaded, 'the principle of the British policy for Palestine lies not in the second but the first.'"

Of the present Palestine population of one million the Arabs number seven hundred thousand, of whom the overwhelming majority are Moslems. For them also Palestine is the holy land. They accord honor to the prophets of the Old Testament and number them among the Mohammedan saints. Two days before we visited Mount

Carmel, fifteen thousand Arabs had encamped for three days at the traditional grotto, where the old prophet lived, in celebration of the annual festival of Elijah. They accord high honor also to Jesus. One of the three minarets on the great mosque at Cairo is the minaret of Jesus. But they have even more hallowed traditions for they claim that Mahomet made a miraculous visit to Jerusalem and that from the great rock in the floor of the Mosque of Omar he ascended to heaven. They show the visitor the foot print of Mahomet in the stone, and the finger marks of the angel Gabriel who was compelled to pull the stone loose from the feet of the ascending prophet. Thus the very stone, a large rock fifty-two by forty-seven feet, on which the Jews offered sacrifice before their temple door, is the stone so sacred to the Mohammedans that over it they have erected their beautiful Mosque of Omar, named in honor of the Arab conqueror of Jerusalem. On this stone they believe Mahomet will first set his feet when he returns to earth.

It is easy therefore to understand the conversation in 637 A. D., between the Christian patriarch of Jerusalem and the besieging Arab general: "Do you know," said the patriarch, "that this city is holy, and that whoever offers violence to it draws upon his head the vengeance of heaven?" "We know it" replied the general, "to be the house of the prophets, where their bodies lie interred; we know it to be the place whence our prophet Mahomet made his nocturnal ascent to heaven; and we know that we are more worthy of possessing it than you are, nor will we raise the siege until Allah has delivered it into our hands, as he has done many other places."

After resisting the siege for four months the patriarch surrendered Jerusalem to the Arabs on condition that the Caliph, Omar, would come in person to take possession and sign the articles of surrender. In accordance with this agreement the Caliph made the long journey

from Medina to Jerusalem and "in due time he entered the Holy City, not like a conqueror, but on foot, with his staff in his hand, and wearing his simple, much-patched Arab garb."

The Arabs remained in possession of Jerusalem until the Crusades. In this unholy war the Christian Knights undertook to wrest the holy sepulchre from the hands of the infidel. Whatever may be said of the motive, the method was thoroughly un-Christian. The record of their adventures still stains the story of Palestine. And when in 1099 they captured Jerusalem "the massacre of its defenders began. The Christians ran through the streets slaughtering as they went. At first they spared none, neither man, woman, nor child, putting all alike to the sword; but when resistance had ceased, and rage was partly appeased, they began to bethink them of pillage, and tortured those who remained alive to make them discover their gold. As for the Jews within the city, they had fled to their synagogue, which the Christians set on fire, and so burned them all. The chroniclers relate, with savage joy, how the streets were encumbered with heads and mangled bodies, and how in the Haram Area, the sacred enclosure of the Temple, the knights rode in blood up to the knees of their horses."

Jerusalem remained in the hands of the Crusaders from 1099 to 1187 when Saladin having broken the power of the Christian invaders in battle at the Horns of Hattin laid siege to Jerusalem. The city "was at his mercy; but he offered its defenders and inhabitants permission to depart peacefully from the place, having no wish, he said, to defile its hallowed soil with blood. When his offer was rejected, he made a vow to enter the city with his sword and to do as the Christians had done when they waded to their knees in blood through its streets. But when, after a short siege of fourteen days, Jerusalem was surrendered to him he forgot his angry oath, and forgot the

vengeance which might have seemed strange in that age and that place. The sword of the victor was sheathed. The inhabitants were ransomed at a stipulated rate, and those for whom no ransom was paid were held as slaves. The sick and the helpless were permitted to remain in the city for a year, with the Knights of the Hospital—conspicuous among the enemies of Saladin and his faith—to attend upon them. The Crescent shone Christian-like as it rose over Jerusalem again. The cross—the Crusaders' Cross—was shamed."

This authentic history of the capture of Jerusalem by the Crusaders and the subsequent recapture by Saladin is taught today in Moslem schools and is in no small measure responsible for the fact that the Mohammedan regards the Christian as a man of blood.

In 1516 Selim, Sultan of Turkey, conquered Syria, Mesopotamia and Egypt, and Palestine became a part of the Ottoman empire. But there was no desire to dispossess the Arab inhabitants, and the glamour of Jerusalem as a sacred city of the Mohammedans was enhanced rather than diminished.

During the world war Palestine was a Turkish base of attack upon Egypt, and the British forces found it necessary to advance upon Palestine. As an aid to this end the British persuaded the Arabs to revolt against the Turks promising them in return that they would recognize and support the independence of the Arabs throughout Western Asia. In 1917 General Allenby entered Jerusalem and a year later the British and French governments issued this joint declaration: "The end aimed at by France and Great Britain is the complete and final enfranchisement of the peoples so long oppressed by the Turks, and the establishment of national governments and administrations drawing their authority from the initiative and free choice of the native population." It was natural that the Arabs who had for years felt within their hearts the desire for independence and for nation-

al life free from Turkish or other domination should find in this declaration the hope for the fulfillment of their dreams. They accepted the promise made them in good faith, threw in their lot with the allies and contributed no mean share to the victory which Gen. Allenby won, with its serious effect on Turkish morale. But it later developed that while Great Britain and France were making these fair promises to the Arabs, they had also a secret agreement between themselves that this territory should be divided between them. This agreement, the Sykes-Picot agreement, did not give Palestine to either Great Britain or France, but because of its religious significance provided that Palestine should be administered by an international Commission.

This secret understanding came to light at the peace conference and faced the opposition of President Wilson, General Smuts and others who were determined that this world war with regard to which the allies had professed such high ideals should not issue in land grabbing on the part of any of the nations involved. The mandatory system was therefore evolved under the terms of which weaker groups should be under the mandate of a stronger nation which should in turn make annual reports to and be held accountable by the League of Nations. The proposed international commission for Palestine was also regarded as too unwieldy and Great Britain was given the mandate over this territory.

The present situation in Palestine is therefore in part another miserable hang-over from the world war. The Jew is moving in, stirred by zeal for the land of his ancestors, the land where Abraham, Isaac and Jacob are buried, where David reigned, and the prophets preached. That he comes under the protection of the British flag, that the Balfour declaration is behind him, that he is supported by foreign capital, largely American, and that at least in some instances he is aggressively asserting that

Palestine is to be his, are all facts calculated to stir the enmity of the Arabs.

For the Arab feels that possession is nine points of the law and for a thousand years Jerusalem and Palestine have been his. His religious interest in Jerusalem is as great as the Jews. He does not propose to be dispossessed. And he is suspicious of Christendom. This suspicion is in part handed down from the days of the Crusades, it was increased by the revelation of the secret agreement between Great Britain and France, and it has been further enhanced by the unwise policies of France in the exercise of its mandate over Syria. The early years of this mandate were years of blood. With the Druses there was constant warfare. The traveler to Damascus sees today a great area in the center of the city lying in ruins as a result of French bombardments. Fortunately the blundering and ironhanded French commissioner has been removed and his successor is following a much wiser and more conciliatory policy. But the effect of French blunders in Syria will be seriously felt for years to come wherever Arabs live.

It is easy therefore to see that Palestine today presents an intricate problem. Racial prejudices, religious prejudices, national ambitions, secret diplomacy, blundering methods of administration, these and other factors enter in to enhance its difficulties. The civilized world may well be deeply concerned in the solution of a problem which has far-reaching implications.

Great Britain is a master hand in the governing of colonies. She has shown her skill in many difficult situations. But the present problem of Palestine will tax all her tact and patience. And the end is not yet.

Contemporary Palestine.

By Rabbi Joseph Rauch,
Temple Adath Israel, Louisville, Ky.

A few months ago it would have been comparatively easy to write on contemporary Palestine. One could have described the land, the people, the political and economic conditions, the cultural and spiritual forces and regarded them in the light of normalcy. Changes were going on but they were those which accompany natural growth and evolution, changes that could almost be forecast. One cannot do this now. The riots that the Arabs began the latter part of August with the massacres and destruction of property that they perpetrated against the Jews have changed all this. There is no *status quo* in Palestine today. What is true one moment is upset the next. A veritable babel of voices is coming out of the Holy Land making confusion worse confounded. England's Commission of Enquiry is in the midst of its difficult task. Neither Arabs nor Jews have yet made full formal statements of their respective cases. The quiet and calm so necessary for the emergence of incontrovertible truth are still in the future. Not until peace and goodwill are established will it be possible to tell the whole sad story with anything like completeness and authenticity.

What follows will, therefore, only touch broad general outlines. Details will be included where they are indispensable and then only such as come from reliable sources.

The storm center is Zionism, the national movement among many Jews in all parts of the world, who want to establish, or re-establish, in Palestine, a Jewish National Home for such Jews as wish to go there.

In its present form Zionism is quite modern dating back to 1896, when Theodore Herzl, of Vienna, published his *"Der Judenstaat"—The Jewish State.* His purpose

was to create in Palestine a Jewish State where Jews might go and live a free, natural life and develop their own unique culture. He did not aim to dispossess the natives. He wanted his people to settle on the unoccupied land and such other lands as could be acquired by purchase. He further desired to do this with the official consent of the Turkish Government that then possessed Palestine and the moral approval of the great powers of Europe. The work was to be accomplished peacefully and legally. There was to be no Jewish mass immigration. The rights and privileges of none were to suffer in any way. The national home was to be built by the brawn, brain and soul of the Jewish people in Palestine; and the means to be supplied by the Jews of the Diaspora who were in sympathy with Zionism.

As far as is known the then inhabitants of Palestine and the Turkish Government were not opposed to this. There was no secret about Herzl's program. Discussion, propaganda and organization were carried on in the Wilsonian spirit of "open covenants openly arrived at". All interested people knew what was going on. The movement grew. Jewish people in all lands affiliated with it. There was opposition to it in the ranks of Jews but Zionism made progress, just the same. Colonies were established in Palestine. The Jewish pioneers took neglected, barren, and in some cases disease-infected areas, and converted them into fruitful and flourishing farms and gardens. They built roads, erected schools and hospitals, founded a great university, introduced western improvements and refinements. Wherever they settled they began to lay down the foundations for an economic and industrial civilization which was slowly raising the standards of life throughout Palestine.

This work was going on until the outbreak of the war. It stopped abruptly in the middle of 1914 and remained at a standstill until the end of 1918. In the meantime the fortunes of war in which all governments, the allies as

well as the central powers, were angling for aid from all possible sources, brought forth the famous Balfour Declaration on November 2, 1917, the document which gave a great impetus to Zionism. As Secretary of State for Foreign Affairs, Lord Balfour, speaking for England, announced officially: "His Majesty's Government view with favor the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of the object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country". The League of Nations subsequently ratified this and when England was given the mandate over Palestine she was made "responsible for placing the country under such political, administrative and economic conditions as will secure the establishment of a Jewish National Home and the development of self-governing institutions", and also for "safeguarding the civil and religious rights of all the inhabitants of Palestine irrespective of race and religion".

It is not necessary to dwell here on the Jewish claims and rights to have a national home in Palestine. They made it the world's Holy Land. Their God, their Bible, their Judaism and, one may add, even their Founder of Christianity, have made it the shrine for Jews and Christians alike, and the reverence accorded to it by the followers of Mohammed is also rooted in Jewish spiritual achievements in Palestine. In addition it was their Homeland for over a thousand years, a longer period than that in which it was possessed by any other people. Even after Titus destroyed the political independence of the Jews and expelled them from Palestine they never severed their spiritual bond with the land. They continued to look for a return to it and did not cease to pray for this. It is only in modern times, with the rise of the Re-

form Movement in Judaism, that one group in Jewry ceased to look on Palestine as its Homeland in the sense of wanting to be restored there as a nation. But even Reform Jews feel a spiritual attachment to Palestine.

Zionism hailed the Balfour Declaration with joy and enthusiasm and the Jews were especially pleased that to England was given the Palestinian Mandate. They entertained high hopes of British fairness and justice. They looked confidently to a generous fulfillment of both the letter and the spirit of the solemn promise that was made. They threw themselves into the rebuilding of the land with a love and intensity that aroused the admiration of the world. At this time of writing there are only one hundred and sixty thousand Jews in Palestine as compared to over seven hundred thousand Arabs, but the small Jewish group did more in a generation agriculturally, economically and culturally than the Arabs had done in five centuries. The Jewish pioneers were transforming neglected, barren, malaria-infested Palestine into "a land flowing with milk and honey". They were building their new home in their old consecrated country with all their hearts, all their souls and all their might. It never occurred to them that their right to do so would be questioned. The nations of the world granted this privilege to them.

From all available reports the Arab masses were perfectly satisfied with the Jewish efforts in Palestine. They benefitted in every way from the improvements that were made by the Jewish settlers. Jews and Arabs have always lived harmoniously together and the present was no exception. The Arab chieftains, the religious and secular aristocrats and the absentee landlords looked with hostility on the Jewish arrivals, their programs and their success. These oriental overlords feared the occidental enlightenment which Zionism was introducing in the land. They saw in it an undermining of their power and authority and they began a program of agitation against

the Jews among their followers. They also asserted that England promised them a united Arabia in case they would revolt against the Turks and that in the Balfour Declaration England had broken her promise to them.

What promise did England make to the Arabs? During the war Sir Henry McMahon, then High Commissioner of Egypt, wrote to Hussein, Sheriff of Mecca, that England would aid in the establishment of "a Confederation of Arab states, or one independent Arab state, conditioned upon an Arab revolt against the Turks". Palestine was specifically left out as may be seen from a further statement: "With a view of securing the religious interest of the Entente Powers, Palestine, with the Holy Places, is separated from Turkish territory and subjected to a special regime to be determined by agreement between Russia, France and England". The Balfour Declaration is the "agreement" in which Palestine is expected from Britain's promise to the Arabs. This is not the place to discuss Britain's fulfillment or nonfulfillment of promises; but the facts ought to be stated and known.

I am purposely not discussing the Wailing Wall incident, because it is of very minor importance in the larger issue between Arabs and Jews in Palestine. The Moslem leaders could not arouse the Arabs against the Jews whom they regarded as friends. Only when they began to spread false reports that the Jews were aiming to destroy the religion of Mohammed and that they had already bombed and desecrated some of the holy Moslem places in Jerusalem did the simple, credulous people rise against their Jewish neighbors. It was an appeal to religious fanaticism that brought the tragedy of massacre and destruction on the Jewish settlements in Palestine. Why the British Palestinian government permitted this dangerous propaganda, why it turned a deaf ear to warnings and to pleas for help are unanswered questions. Why it stood still in the presence of murder, plunder and arson

is a puzzle to all who were in the habit of looking on British government as an exponent of justice, law and order. It was not this in any of these respects in Palestine. By its passivity the British Palestinian government made itself culpable of the Jewish tragedy in Palestine.

There is a surface peace there now, a peace that is little less than a smouldering armistice, as far as concerns the Arab leaders and all whom they can influence. It is a condition which cannot and should not endure. It is ruinous to Arabs and Jews and highly detrimental to the moral reputation and influence of both England and the League of Nations.

What is to be done? The first thing that is necessary is a radical change in the attitude of the British Palestinian government. The government must preserve law and order, which it has not done, as the tragic events of the past few months have shown. It must grant favors neither to Jews nor Arabs but must apply justice to both. The laxity of the Government encouraged, if indeed it did not indirectly create, effendi bolshevism; and only a firm and fair government can and will restore security and tranquility. Both Arabs and Jews have rights in Palestine and these must be respected. This is the duty of Britain as the mandatory power of the League of Nations. It was for this purpose that she was appointed to this office for which task she was most eager.

As a matter of fact the promises to the Arabs have in large measure been fulfilled as may be seen from the following editorial in the New York Times of September 6, 1929:

> "The betrayal of the Arabs must not be allowed to suggest that none of the allied promises were redeemed, that the Arab nation has been cheated of every bit of its legitimate share in allied victory. Today there is no Arab kingdom extending from the

Mediterranean to the Persian Gulf and from Armenia to the Persian Ocean. Yet out of, roughly, 10,000,000 Arabs, who in the case of allied defeat would now be under Turkish rule, something like 7,500,000 do live under independent rulers of their own. That is the population of the kingdoms of Iraq of Mesopotamia, of Hedjaz-Nejd (Wahabi) and of Yemen. Less than two million Arabs live under the French mandate in Syria and about three-quarters of a million under the British mandate in Palestine and Transjordania. Seventy-five per cent of the allied pledge to the Arabs, therefore, has been redeemed, and another substantial installment of self-government is now being worked out in Syria. The Arabs would thus seem to have fared quite as well as any other participant in the war on the allied side. It would be difficult to name a war aim that got itself three-quarters paid, or a national aspiration that got itself three-quarters satisfied".

It is the promise to the Zionists in the form of the Balfour Declaration that is in danger of being nullified. Zionists desire the privilege and protection to establish a homeland for themselves in Palestine in such areas as are unoccupied, or may be legally acquired by purchase. They want permission to secure these lands and to build them up as Jewish settlements. There is no desire to push a single Arab out of the land, or dispossess him of his holdings. The past achievements of the Zionists are sufficient proof and guarantee of the benefits that will accrue to Palestine if the resident Jewish population is enlarged and Jewish labor and idealism given an opportunity to develop. The Arab masses are perfectly willing that this should be done. It is the effendis that are opposing this. It is the duty of the government to put a stop to incendiary propaganda whether it comes from fanatical effendis or radical Zionists. Once England will

show that she intends to show favors to none and fairness to all the problem will begin to solve itself.

Palestine is an international Holy Land. Jews, Christians and Moslems have claims to its sanctity. The rights of all these must be scrupulously respected. It is inhabited largely by Moslems today. These should be protected in all their rights. The League of Nations has granted permission to the Zionists to come and settle in Palestine and build there a national home for themselves where they can develop their own culture. This promise must be kept inviolate. This does not mean dispossessing anyone from Palestine, Moslem, Christian or the members of any other religion or race. All it involves is the granting of permission to Jews to purchase, occupy and develop such sites as are now idle and useless and have been so for centuries. The Zionists have confidence that they can transform the most barren and desolate Palestinian soil to fruitful field and garden. In the days of old their ancestors produced "honey out of the rock, and oil out of the flinty rock", and changed a wilderness to "a land flowing with milk and honey". They have demonstrated that they can repeat the miracle today. They want to extend the work. They want permission to bring into the land as many Jews as it can conveniently accommodate and absorb. They have a historic and moral right to do this and it should not be denied them. If the hotheads of both sides shall be rigidly controlled the peoples of the two religions will be again drawn in amity and in friendly co-operation. The normal status between Arabs and Jews is friendliness and this can be restored if England and the League of Nations will see fit to bring it about.

The Ministerial Office.

By Edward S. Reaves, D.D., Union, S. C.

Alumni Address, Southern Baptist Theological Seminary, Louisville, Ky., April 30, 1929.

Mr. President, Members of the Faculty, Fellow Alumni, Members of the Graduating Class and Students of the Seminary:

It is an occasion of deep and surpassing interest when a great school, dedicated to the high and holy task of training men for the gospel ministry, has completed its work with a group of its sons and sends them forth to the great life-task to which they feel called of God. Soldiers of Christ are girding on the sword and buckling on the armor for a life-long warfare against sin and Satan and for the upbuilding of the kingdom of God. Lives are being solemnly and sacredly dedicated to sacrificial service. Well might the great denomination of which the school is a valuable and honored part, be deeply interested in such an occasion. Well might the students of former years come back to renew their vows and rededicate themselves at the sacred altar of alma mater and bid hearty godspeed to their younger brothers who now go forth into the active service of our Lord and King. Of the many who cannot come to these sacred halls and grounds on this occasion, it is safe to say, as they think of this occasion, that many hearts are turning this way out in the wide earth-field into which the students of this Seminary have gone to labor. And it requires no great stretch of the imagination, if the revered dead are interested in the affairs of the living, to conceive of saintly spirits hovering near on such an occasion. How many of the Seminary alumni who have gone to the glory look down from their places of rest and reward on such an occasion! And the beloved and sainted teachers, who rest from their labors

by the tree of life, do they not care? We can never think of the Seminary and its glorious history and invaluable service without thinking of Boyce and Broadus, noble founders, and of Manly and Williams of the first faculty, and of Regan and Whitsett, and of Kerfoot and of Eager, and, last but by no means least, of our great and beloved Mullins, who so recently went away from among us and whose absence we feel so keenly at this first commencement since his home-going. Do they know of what goes on here? Then, they are interested in such an occasion, for in addition to being teachers beloved and renowned most of them are alumni of this institution.

The alumni address is brought year by year by some one who studied here and has gone forth in the wide earth-field as a laborer to help bring in the reign of our Lord. But the great host of the alumni, numbering into the thousands, in the very nature of the case, must be absent on such an occasion. The address, it seems to me, therefore, must be brought in the name of the alumni, delivered in the presence of a few of the alumni, but addressed principally to the student body and more particularly to that group of the student body now about to receive their diplomas by virtue of which they become alumni of the institution. As Dr. Gardner, of the faculty, expressed it some years ago when he delivered this address, this occasion affords "an opportunity for men who have obtained here their special equipment for the work of the ministry to return after some years of actual labors and share with one another and with those yet engaged in preparation some of the fruitage of their thinking and experience upon the field of toil." This is my conception of the duty which I endeavor to perform.

It is my desire to speak to you concerning the ministerial office upon which you, my young brothers, are entering today. I am quite aware that your learned and revered teachers have spoken to you concerning every phase of this subject and more fully and efficiently than

I can possibly hope to do. The only justification for my saying anything at all on this subject, which I can possibly plead, is that I come from the field of service and from the very heat of the battle. Coming in this way, if I can get you to think a little more highly of the great life-calling on which you are entering and to give yourselves a little more fully to it, then, I shall be richly repaid for my effort.

My subject is "The Ministerial Office".

If I were going to take a text and cast what I have to say in sermonic mold, the text would be a question of the Apostle Paul, and the answer which he gave to it. "And who is sufficient for these things? Our sufficiency is of God; who also hath made us able ministers of the New Testament."

In order that we may rightly appreciate the solemn responsibilities of the office I ask you to consider:

I. The Dignity and the Responsibility of the Ministerial Office.

That the office is one of surpassing dignity and tremendous responsibility may be realized by considering its nature.

1. The preacher is God's representative among men. God has a message for men and in His infinite wisdom He has seen fit to make it known through men. He might have done otherwise but He did not. Paul said "it pleased God by the foolishness of preaching to save them that believe." He has committed to men "the glorious gospel of the blessed God." "We have the treasure in earthen vessels, that the excellency of the power may be of God and not of us."

(1) The preacher must, therefore, speak to the people for God. God, of course, operates on human minds through the Holy Spirit. While this is fully recognized, yet there is no other audible voice today speaking for God

in human ears than a human voice. And the preacher's voice is the authorized human voice to speak for God and declare the divine message to men. He is God's ambassador to men. As such he will be called upon in the last day to give an account of his stewardship. He must, therefore, deliver his message as under the eye and as into the listening ear of God. Here are surpassing dignity and tremendous responsibility. God's message! God's messenger, responsible for his message to God! Paul expressed the double relationship of dignity and responsibility when in the same chapter he says, "we are ambassadors for Christ" and "we labor that whether present or absent, we may be accepted of Him, for we must all appear before the judgment seat of Christ." Therefore as one who speaks for God, as an ambassador, the preacher is clothed with imperial dignity and ought to magnify his office. Likewise as one who is charged with tremendous responsibility he must walk softly and humbly before God in the discharge of his duty among men.

(2) The preacher, as God's representative, must deal with the most exalted and the most solemn themes. The issues with which he deals involve life and death, eternal life and eternal death. His ministry, under the blessing and guidance of God, is to produce and to conserve spiritual life. He is the watchman on the tower to sound the alarm when the enemy approaches. He is the shepherd, with the double duty, of leading out the flock into pastures green that they may be duly nourished and of guarding them from harm and danger. He is the herald of God with a heaven-given message to proclaim. He is the teacher with divine truth to inculcate. The truth which he teaches will quicken some into spiritual life. Others it will destroy because they shut their hearts against it and reject it. It always accomplishes some result when it is faithfully preached. Whether the result shall be one of life or death will in part be determined by the human element in the message. The same truth which melts

some to tears and brings them to repentance may cause resentment and offense in others by the manner of the statement. How careful, then, ought he to be who speaks to men for God! First he needs to seek divine guidance and to be sure that he has God's message. Then, not reckoning with flesh and blood, he must deliver his message, with all the earnestness and tenderness of his soul, remembering that the issue of life and death hangs in the balance, and conscious that he must stand before the judgment bar of God to give an account of his stewardship. Such a service calls for the best that the preacher's powers can yield.

2. The preacher is also a representative of the people with God. By this I do not mean that he is a priest to absolve for sin. Nor do I mean that each soul may not approach into the presence of God for itself. What I do mean is that every true minister is an intercessor with God for his people. When the congregation is gathered for worship, it is the preacher's voice which must gather up the burdens, desires, and needs of the waiting congregation and tell them into the listening ear of God. And there will be many other times when the faithful minister will have urgent requests to intercede with God in behalf of his people. Here a great calamity has come and hearts are breaking under it. There a soul is trembling in the balance between life and death and hearts are wrung with grief. Again there may be a condition which is even worse than death. Loved ones have gone astray. Or death has come casting his black pall over some home. Under such conditions, what faithful preacher has not had many an urgent request from his people to intercede in their behalf? Dr. J. M. Frost, sainted leader among Southern Baptists and founder of the Sunday School Board, as he thought about this weighty matter, said: "Of all the people who appeal to me in the things they have to do the pastor is first. I do not believe he is a priest, but he is God's man. The greatest problem is not

what he shall say to the people for God, but what he shall say to God for the people."

And in the prosecution of his work many difficult and intricate problems will arise which can only find their solution in the quiet chamber of prayer as the preacher goes on bended knee into the presence of God. By the throne of God, through prayer, will often be his most direct and effective way of reaching hearts which otherwise would be closed against his approach. Oh, the preacher of the gospel, the pastor of the church, what weighty responsibility rests upon his shoulders!

3. High requirements are made of the man who shall perform such service. If he meets the high requirements of his office he must live a life of daily communion with God. Likewise he must live a life of stainless contact with his people. If he fails in contact with God or in his touch with with his people the current of divine power cannot flow freely. The dynamo down at the power-house may be all right and driven at lightning speed by the tremendous pressure of the continual flow of the river. The electric fixtures, from transformer to electric bulb, may be in perfect condition. But if the line breaks there can be no power. So the preacher is a medium of communicating divine power to needy lives. For him to be an efficient medium he must meet high requirements which are laid down in the word of God. He must lead a blameless life, carefully guarding his reputation which is as easily tarnished as a woman's. He must guard it with unwearying care and wise discretion. How many preachers have failed at this point and brought shame upon themselves and reproach upon the holy cause of our Lord! The preacher cannot be too careful in guarding against the things which would spoil his life.

He must be vigilant in service. If he is not, many fruitful opportunities will go unimproved. He must be apt to teach. If he is not, he has probably misinterpreted his call, for teaching is his main business. He must be

patient under trial and long-suffering in his dealing with his brethren. The minister who lacks in patience will lose his influence. God's man must not be over-anxious to be rich. He must not be greedy of filthy lucre. He will do well to remember that his Lord said of himself, "the foxes have holes and the birds of the air have their nests but the Son of Man hath not where to lay his head." These are high requirements, but the perennial success of the preacher will depend largely upon his character. It is not simply a question of preparing and preaching sermons, but it is further a matter of living the life which is behind the sermon.

4. Then in addition to these high requirements there are perils which beset the preacher's way. The Apostle Paul, thinking of these perils, wrote, "I therefore so run, not as uncertainly: so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway. The word "castaway" carries the idea of rejection because of being counterfeit and worthless. Paul in his ministry sensed this danger and fought against it. Thrice happy is the man who sees the perils which lie along his way and so conducts himself as to avoid them. What are some of these perils which beset the preacher's way? Acknowledging indebtedness to Dr. Jowett's discussion of this matter in his volume entitled "The Preacher" I would mention very briefly some of the preacher's perils.

The first one that I would mention is the deadly peril of becoming too familiar with holy things. We are in danger of losing our sense of awe and wonder, in the constant handling of the revelation of God to men. Some time ago one of our leading preachers expressed the wish that he might now with mature mind read for the first time the Bible with its wonderful revelation of God to men. With constant handling of these sacred things we must be on our guard lest they shall become commonplace.

In the old dispensation, both kings and priests sinned grievously and paid the extreme penalty because they came to think lightly of holy things and because they handled carelessly the sacred fires which burned upon the sacred altar. Here is a peril which we need to guard against with unwearying care. To do this, like Moses of old, we must take the shoes from off our feet remembering that the place whereon we stand is holy ground. We must walk humbly because we are in the very presence of God.

Another peril is the opposite of this. We are in danger of the "deadening familiarity with the commonplace." The preacher, more than any other man, must deal with "the bleeding tragedies of common life." He must know the griefs, the heartaches of his people. He must stand often in the presence of death. His duties call him to be present where life's deepest shadows fall. He must carefully guard his own inner life lest he become formal and heartless in the chamber of death or at the open grave.

And then there is the danger on the other side of suffering from a "perversion of the emotional life." While we must not become callous to suffering and sorrow we need to guard against becoming crying preachers. To do this we need to strive to walk in the steps of Jesus, who could conduct Himself with appropriate grace either at the wedding or at the funeral.

Then there is the constant gravitation toward the things of the world. We must stand foursquare to all the winds that blow if we would be true to our Lord. We must guard against compromise and sin either in ourselves or in others. If we would be faithful ministers of Jesus Christ we must be constantly on our guard. While feeding the souls of others we must not let our own souls starve. We must not let the Bible be merely a textbook from which we get our texts to use in preaching to others. It must ever be the bread for our own famishing hearts.

When we think of these high requirements made of the preacher on the one side and the perils and the dangers on the other well may we exclaim with Paul, "Who is sufficient for these things?

II. The Exacting Demands Which Modern Life Makes of Men in the Ministry.

The tremendous responsibility of the ministerial office and its reasonable Scriptural demands are enough to tax the energies and to humble the spirit of the most talented and saintly soul. But modern society is making demands of its ministers which go beyond Scriptural requirements. And these demands add greatly to the burdens and the difficulties of the office. If we look the difficulties of the office squarely in the face we must consider these requirements. What does modern society demand of its minister?

1. He must be a smooth and fluent speaker. If he is not, the people do not care to hear him and he will fail to meet the requirements made of him.

2. He must deliver himself, in the regular routine of his work more often than any other man in our modern life. In the regular pastorate he is required to preach twice on Sunday. In addition to this he is often expected to teach a Sunday school class. For the most part he must conduct the weekly prayer meeting. More than any other man in the community he is called upon to speak on various occasions, at funerals, at banquets, at the school, at the weekly luncheon club. To meet all these demands, the preacher must be a thinker and a man of large resources. If he is not he will not get far in his pastorate.

3. In addition to being a thinker he needs to have a lot of book knowledge. He must know quite a bit of theology, philosophy, history, poetry, and literature. He

must keep abreast of the times in which he lives. To do all this he must be a diligent student.

4. The modern preacher must be an organizer. He must know how to fit people into their places and be as masterful as a general and yet he must never make any show of assuming authority. He must direct all the activities of a modern church and yet he must never appear to direct anything.

5. The modern preacher must be a good business man. He is at the head of an organization which carries an annual budget which runs into thousands of dollars. The great program of his denomination is to be supported and the leaders look to him as the key-man to see that his church is lined up with all the denominational enterprises.

6. He must guide the educational and training agencies of his church. The modern Sunday school is a great teaching agency and requires a host of trained men and women. The other activities of the church must have educated and trained workers. In its last analysis the burden of this work must rest upon the preacher's shoulders.

7. The preacher must be spiritually minded without being visionary or impractical. No man needs consecrated common sense more than the preacher. His life must be without flaw and his conduct must be above criticism.

8. He must be a good mixer. On the street he must be hail-fellow with everybody. He must visit often in the homes of all the people. In many congregations, if he were to use all his time in going from house to house, some would still say that he had not visited enough.

9. With all these demands upon him this same man must be the servant of all. He must be at everybody's call. There is scarcely a day during the year, if he is conscientious, when he does not have on his mind and heart the burden of somebody's sickness, somebody's mis-

fortune, somebody's grief, somebody's death. Sometimes during the same day he must conduct the funeral, officiate at the wedding and have part in the banquet. He must be able to weep with those who weep and laugh with those who laugh, while he keeps his own burdens carefully locked within his own heart.

10. He must do all this on a salary less than the same talent would command in other fields. The average minister, there are exceptions to be sure, must work through life knowing all the time that he will not be able to provide a competency for sickness or old age.

Dr. W. W. Landrum of blessed memory, in jocular vein said, "The city pastor, if he rises to popular expectations must make more speeches than the lawyer, make more visits than the doctor, write more articles than the editor, direct more enterprises than the banker and kiss more babies than a grandmother. Poor city pastors; no wonder that only the fittest survive."

Just think what requirements are made of one man! An editorial produced in the "Interior" and republished in "The Baptist Courier", after mentioning some of the requirements made of the minister said, "You could make a lawyer, a politician, a business man, a teacher, a settlement worker, a popular lecturer, an ascetic, a military commander out of the combination and have a lot of qualities left over to distribute to a whole line of occupations from a physician to a church janitor."

And the average church thinks when it has called a minister that it has secured all of these elements of strength in one poor little man. But it has not, for somewhere the preacher is going to fall down. If he is a strong preacher the likelihood is that he is going to be weak somewhere else. If he is what is commonly known as a good pastor he is more than apt to be lacking in pulpit ministration. If he is the jolly, social fellow that some people want in their pastor the likelihood is that he will be lacking as a thinker, as a student, as a scholar in ex-

pounding the word. Sooner or later, with all the demands upon him which modern society makes of its ministers, the preacher will fall down, for only a few rare and radiant geniuses have the combination of talents to meet such requirements. When he does fall down, it will not help matters much to send him away, for the next man will have his shortcomings too. Better would it be to remember that he is human, therefore not perfect, and give him sympathy and support and share the burdens with him. It would be well for the congregation to count the preacher's abilities as his opportunities and his liabilities as the church's opportunities.

As we think of the demands made upon the modern minister again may we exclaim with Paul, "And who is sufficient for these things"?

III. The Sustaining Power and the Rewards of the Ministerial Office.

I have presented the exacting demands and the high requirements made of the preacher. There is another side to this picture and I am profoundly glad that there is. Paul, as he thought of the demands and the responsibilities upon the preacher's shoulders was made to exclaim, "Who is sufficient for these things!" But Paul answered his own question by saying, "Our sufficiency is of God who hath made us able ministers of the New Testament." No mere man is sufficient for the minister's office and the minister's duties. He needs to be guided and sustained by God.

1. The minister's sufficiency is of God. Nothing else will, nothing else can sustain him. He enters at first upon the life, feeling called of God and finds himself in line with the experiences of Paul when he said, "Woe is me if I preach not the gospel." There is nothing else that can explain why men enter the ministry at first through personal sacrifice and self-denial. Many of the men now

in the ministry have turned away from the beckoning hand of fortune and of fame in other vocations, to live lives of sacrifice and self-denial, because they have felt that strange deep stirring of the soul, and because they have heard in the night watches and in the din of the business world the gentle whisperings of God's Holy Spirit in their hearts, as he guides lives into God's own ways. Let critics say what they will about preachers, nothing short of a deep and abiding consciousness of being where God has placed them and wants them to be is sufficient to hold these men at their posts through trying years of pinching poverty, self-sacrifice and most exacting service. The inspired writer explained the endurance of Moses by saying that he "endured as seeing him who is invisible." Like Moses there are men in the ministry today who endure because they have seen and do see "him who is invisible."

2. The preacher's best compensation is not of a material nature but of a spiritual value. The true minister of Jesus Christ does not regard his salary, whether large or small, as his real compensation. He must have material things with which to live and he must live if he is to preach. But his salary is not his best compensation. There comes into his mind the sweet consciousness that he is pleasing God and helping men. Tired and worn he often is when his day's work is done, for no work makes greater draughts upon brain and nerves. Too tired often to sleep, with fast beating heart and throbbing nerves, awake long after all others in the household have closed their eyes in slumber, but there comes into his heart the glad consciousness that he has delivered his message faithfully, that he has pleased his Lord and helped his fellowmen and the preacher is happy. That is sweeter pay to the man of God than any material value which can ever come into his hands. Or some one out of the many whose lives have been helped by his ministry some day takes him by the hand or perchance writes him a letter

and says, "You have helped me." It is then that the preacher's cup is full. From such words of encouragement as these he gains help to press on despite hard conditions and unkind criticisms, which are often as unjust as they are unkind. The gratitude of those whom he has helped is sweet and gracious pay. And then some one receives his message as he preaches the word of life and God blesses it to the salvation of a soul. Then, like his Master, as he sat that day at the well at Samaria, the preacher has meat to eat that the world knows not of. Again he stands some day by the bedside and watches while the spirit takes its flight and he knows that but for his service possibly such an one might never have found the celestial gate. This is the preacher's pay. And then when strength wanes and health fails, he himself thinks of the many mansions, of the pearly gates, but better still, of the glorious company of the redeemed and his weary soul takes courage and thrills in anticipation as he remembers that his Lord has said that they who have endured sacrifice for Him shall by no means lose their reward and that they that have turned many to righteousness shall shine as the stars forever and forever. This is the preacher's compensation.

And now, my young brethren, as you go forth from these sacred halls to take your places in the world as preachers of the word, while I have tried faithfully and truthfully to set before you the nature of the duties which you are to perform and the hardships and the exacting demands of the life upon which you are entering, yet I want to say to you that you are entering upon the highest and holiest of all human vocations. You are never to think of it as being on a footing with any other calling. You, if called of God to this work, are entering upon the noblest career that you can possibly lead. The high service which you are to render to God by serving men will call for the best that there is in you. If God has given you strength and endurance of body, powers of intellect,

eloquence of voice or seer's vision, you will find here an ample field in which to use every atom of strength and skill that you can command. Strive to be the very best men, the very best preachers, and the most faithful pastors that you can possibly become. Seek to realize your best selves, not for the sake of personal gratification merely, not to gratify human pride, but nobly to help men in serving God. Fix your eyes on your Master and be satisfied with nothing short of His approval. If you can only win that and have Him say to you "Well done", it will be glory enough. Without that nothing else that men can say will be of any value.

At last so to have served as to receive His approval will be ample compensation for all the sacrifice, for all the trial, which you will be called upon to endure in His service. May the God of all grace guide you and keep you by His might both now and forever.

And may the blessings of God be upon those who teach here and upon this worthy institution, which has a thousand times over justified its right to be, so that from these halls year by year shall go men prepared in mind and heart to preach "the glorious gospel of the blessed God."

The Realization of the Trinity.

By C. Norman Bartlett, S. T. D.,

Pastor Andover Baptist Church and Professor in Department of New Testament Interpretation Gordon College of Theology, Boston, Mass.

[This is Part II of a manuscript on "The Inherent Reasonableness of the Christian Doctrine of the Trinity." Part I discusses "The Necessitation of the Trinity," while Part III deals with "The Manifestations of the Trinity." Editor.]

The Realization of the Trinity.

Having gained at least a partial apprehension of how divine self-realization is possible in and through a trinity of persons, our next problem is to try to understand the nature of the Trinity, that is, how God is three and yet one. We have already seen that union or oneness between two divine Persons is possible only through the uniting bond of a third divine Person. Now, however, we propose to go into the question more thoroughly and from a different angle.

I.

How God is Three in One.

When we say that God is three and yet one, it must be evident that we do not use the two numerical adjectives in the same sense. To put it succinctly, we hold as Trinitarians that in the Supreme Being there are three Persons subsisting in one nature or personality.

It will aid in clarity of thought to keep clearly in mind the distinction between person and personality. A person may be said to signify the indivisible self of a rational nature, as distinguished from the natural attributes and functions which this self possesses and by means of which it is manifested. A person is the self which is and

acts, his personality is the sum total of the traits of mind and heart which that self possesses and expresses more or less perfectly, consciously and unconsciously. Personality in God is the sum total of the infinite attributes resident in the inmost depths of his one nature; while the Persons in God are his threefold individuality; the three personal centres of consciousness, three separate self-conscious persons. This, however, does not involve the doctrine of tritheism, or three separate and independent Gods, as we shall proceed to demonstrate.

The three Persons in the Trinity are inherently and inescapably one in the inmost depths of their being. This may be feebly illustrated in this way. Here is a group of three brothers. Each one is a distinct self-acting person; and yet each is more or less subconsciously dominated by the same noble traits and family characteristics inherited from a long line of God-fearing ancestors. And suppose, furthermore, that each is fully possessed of this common nature and that such perfect harmony and understanding prevail among all three that they share each others' thoughts, feelings and purposes so that absolutely nothing is hidden one from the others. Would there not, then, be one personality in three persons? Of course in human life such an absolutely perfect sharing of spirit is impossible. We see only approaches to it. But what appears only in degree in human life exists in all its fulness in the Godhead. We might put it this way: the distinction between substance and Persons in the Deity is the distinction between a more or less subconscious nature possessed in common, and three active self-consciousnesses freely exerted and yet absolutely and inescapably controlled by the power of this underlying nature subconsciously and yet irresistibly dominant.

It is inconceivable that three Persons, perfect in every respect, should not be one. Sin and human limitations are the great divisive forces in society. We would be able

perfectly to share one another's spirit, were it not for the impediments of sin, prejudice, ignorance, and weakness. Holiness makes for clearer insight and deeper sympathy. As two friends grow in holiness, they become more nearly one. In the Godhead there are no human limitations. Since the Father, Son and Spirit are all perfect in knowledge, power, goodness and love, there is no conceivable barrier that can in any way stand between them. Therefore they must be One.

But leaving, for the time being, the psychological necessity, let us probe a little more deeply into the manner of the Oneness, in search of an intelligible solution which we may at least tentatively hold. Is it not true in human experience that partial fusion and interpenetration of personality is wrought largely in the depths of subconsciousness. In very intimate friendships, for instance, we find that two friends are knit ever more closely into oneness through reciprocal influences that operate powerfully in the secret realms of the subliminal. It is probably true that our most potent influence upon other hearts and lives is exerted unconsciously and that we in turn are most powerfully influenced in ways that escape conscious awareness and defy analysis. In the case of very close friendships it would be almost impossible to disentangle the influences subconsciously exercised from those subconsciously assimilated. An almost perfect fusion seems to have taken place.

May not the absolute oneness between the three Persons in Deity be eternally wrought and realized very largely in the depths of a sort of Divine subconsciousness. Is it not plausible that the oneness subsisting between the three Persons in the Godhead consists in part at least of an exact equilibrium between influences subconsciously exerted and influences subconsciously responded to on the part of all three. Might we not postulate that the divine Persons eternally evoke the infinite

resources of each other through subconsciously stimulating the subconsciousness of each into active consciousness? May it not even be that the other two create subconsciously through the consciously creative acts of the Third? Are we not warranted in suggesting as a possibility that creativeness in the three Persons in the Trinity is kindled and sustained by the subconscious creative influence the one upon the other two in the inmost depths of the one nature they possess in common? In our intercourse with one another, we seem sometimes to be nearly independent of any material medium, to have a sort of instinctive and subconscious knowledge of each other's inner nature which subconsciously controls and directs our outward communication and activity. We do the will of each other instinctively and intuitively through the inner constraint of the love subsisting between us. May this not throw at least a little illumination upon the sacred mystery of the divine fellowship within the immanent Trinity? Each does the will of the others not because of outward conscious compulsion but through subconscious inner allegiance rooted in infinite and eternal love.

Having gained at least some apprehension of how God is three and yet one, that is to say, a trinity, we are now confronted with the problem of the mutual indwelling of Father, Son and Holy Spirit. Scripture teaches clearly, and Christian experience abundantly confirms, that each Person in the Trinity indwells and is indwelt by the other Two. How is such mutual indwelling conceivable? Let us, in deepest reverence and humility, ponder this hallowed mystery, in the assurance that enlarging understanding, albeit woefully inadequate at best, will result in a deepened love and adoration of the Triune God.

Let us take up first the problem of mutual indwelling on the part of Divine Persons and then turn to the more specific question as to how each Person in the Trinity

indwells and is indwelt by the other Two synchronously and eternally.

In the humble opinion of the author, all too many attempted explanations of the Trinity have drifted into the dangerous channels of modalism through resorting overmuch to analogies from individual psychology in the endeavor to find in a single individual a trinity analogous to the trinity subsisting in God. The result of such an approach will almost inevitably be a conclusion more or less strongly tinctured with Sabellianism, a demonstration of how one Divine Person can exist inwardly and manifest himself outwardly in three different ways rather than an exposition of how three Divine Persons can be one God through mutual indwelling and interpenetration of Personality. The latter rather than the former is the point of view of the writer throughout this thesis. The fact that the whole trend of modern discovery in the field of personality is in the direction of expanding rather than narrowing boundaries of selfhood, of lessening rather than of increasing the barriers of individuality, would seem to favor the dominant method of approach that we have chosen to pursue as seeming to us to be more consistent with the facts of revelation and of Christian experience.

Ever-widening discoveries relative to actual or potential inclusiveness of personality seem to the writer to throw a good deal of light upon the problem of interpenetration of personality and mutual indwelling in the Holy Trinity. Like a rising flood, the growing self breaks down the barriers of the not-self through enlarging powers of comprehension and the transmuting of objectivity into subjectivity. Individual personality is found to be much less water-tight in its nature than was once supposed. Even in ordinary experience we find that there is constant interpenetration of personality without any demolition of separate individuality. In the Supreme Being perfect interpenetration of personality is in no

way destructive of the perfect preservation of separate identity on the part of Father, Son and Spirit.

But a consideration of the relation between the individual self and the Absolute Self will shed even more illumination upon the problem of mutual indwelling within the Holy Trinity. The self, as that which constitutes our unity or separate identity, is most completely realized when the antagonistic consciousness of the not-self is at a minimum. But it is external and transcendent reality getting a grip upon us which melts away this consciousness of a not-self. The greater the self and the greater the outside reality which is comprehended, the swifter and more effective will be this process of the breaking down of dividing walls between the self and the not-self. We experience self most completely just when we are least aware of its finite selfness. Our inner selves seem to expand almost miraculously when caught upon the floodtide of transcendent reality. In times of great inspiration, a supreme genius feels as though a spirit not his own were thinking, writing, painting, or in some other way creating in and through him. And may not this power be indeed the Universal Spirit. Yet in being thus used by the Absolute Spirit the individuality of the Creative Artist is not lost thereby. Conceive of the Absolute Spirit creating through an Absolute genius and you have at least a suggestion as to how one Divine Person lives and works in and through another divine Person.

Further light upon our problem is shed by the fact that the possession of ideals on our part is a revelation of our essential relation to the Infinite. In one sense our ideals are beyond us, or they would not be ideals; in another sense they are within us, else they would not be truly ours. This may very plausibly suggest how the Persons of the Trinity experience mutual indwelling. Only as God is drawn to an infinite outside of himself can he be possessed of the Infinite within himself; and only as he is possessed of the Infinite can he be drawn

to the Infinite in all its fulness. It is paradoxically true that in the spiritual realm satisfaction is revealed in dissatisfaction. Our subconscious possessions are revealed by our conscious aspirations. In the Persons of the Trinity fulness of deity in each is disclosed by an eternal aspiration for fellowship with the infinite in the other Two. What we have in our hearts is shown by what we crave for our hearts. We do not have within ourselves what we do not seek without ourselves. The more of God we have, the more of God do we seek. The closer our likeness to God, the deeper is our desire for God. The more we receive of God, the more of God does there appear yet to obtain. Enlarging capacity makes for deepening aspiration. This strongly suggests that God can be both within and without at the same time. True as this is in our fellowship with God, must it not be true, on an infinitely higher plane, in Deity? The three Persons in the Trinity mutually indwell and yet preserve their separate individuality.

II.

The Problem of a Triple Consciousness in Each Person of the Trinity.

The next question for us to consider is how each Person in the Trinity experiences himself as indwelling and being indwelt by the other Two. This is the problem of a triple consciousness in each of three centres of consciousness. While this problem is deeply mysterious, it is not wholly inscrutable. In approaching it, let us remember that we are on sacred ground; and let us beware of anything savoring of irreverence even in the slightest degree. We need not, however, hesitate to seek a clearer apprehension of this profound truth, if our motive is to gain a truer and richer knowledge of the Triune God that we may worship him more devoutly and serve him more devotedly.

First, then, as to the question of each Person experiencing himself as indwelling the other Two. Here again an indirect approach will prove conducive to clarity of comprehension. Is there anything in ordinary everyday human experience that can be used to irradiate this divine mystery? One of the most deep-rooted instincts in human nature is the irrepressible desire to express one's self in and through other persons. Especially do we seek to paint pictures of our inmost selves upon the hearts of those nearest and dearest to us. Continually are we projecting our deeper selves upon and into other personalities in so far as they are or can be made responsive. In a very true sense we make our way into other hearts and make our home therein. Of course, due to human limitations, both expressive and receptive, it is impossible for even the best of us to dwell in other hearts except in a very limited way. But at any rate, the instinct of indwelling is deep-rooted and divinely implanted, although it finds only a faintly approximate fulfillment. This vividly suggests that in the Supreme Being there must be an eternal impulsion to project himself into receptive hearts. Finite spirits, obviously, have receptive capacity for but a microscopic fragment of the divine fulness. Only a divine Person can contain the fulness of a divine Being. Take the most striking instance you know of two hearts mutually indwelling each other through understanding love, sublimate that indwelling to all the richness and fulness possible for two Beings of infinite perfection, and you have at least some conception of the mutual indwelling of two persons in the Trinity.

But our more immediate problem is not so much how one Divine Person can indwell another, but rather how each Person in the Godhead is aware of himself as indwelling the other Two. In indwelling there is a reciprocal process, projecting and evoking. A self must be evoked by another before it can project itself toward another. Let us consider this matter of the evoking of per-

sonality and the response to it. We commonly think of self as a unity, and so we should. But is it not true that in addition to the deep underlying self which makes each of us a separate and distinct person, there are also numerous surface selves rooted in this indivisible self? I seem to be conscious of different selves emanating from me according to the sort of environment in which I find myself, the kind of experience into which I am plunged, the type of person with whom I happen to be associating at a particular time. It may even be that when I am with a small group of very intimate friends, I am more or less dimly aware of each friend drawing forth from me by a sort of irresistible magnetism the particular one of my several selves between which and himself there is the closest affinity. And yet all the while I am conscious of one identifying and unifying self that underlies and dominates these several different selves that seem to be irresistibly drawn out. I seem almost to personify these several selves. May not this semi-personification of my several selves as evoked by these close friends throw at least a few feeble rays of light upon how each Person in the Trinity is aware of himself as evoked by the other Two? Only in the case of these divine persons, it is the fulness of deity which is eternally drawn forth and projected. And just as we gain in self-realization through having our different selves called forth into varied fields of thought, activity and fellowship, may it not be that each Person in the Godhead realizes the fulness of his deity through having it magnetically evoked by the fulness of deity in the other Two Persons in the Holy Trinity? In each Person infinite subjectivity is sustained in its infinity through being objectified by the irresistible personal magnetism of the other two.

But let us press on further. Monistic personalization insists that the consciousness of another self requires the ultimate unity of the self which knows with that self which is known, felt or influenced. Such unity is possible,

of course, only between selves which possess the fulness of Deity; for it necessitates a knowledge involving not only the immediate awareness of the contents of another mind by itself, but also the awareness of the knowing mind as experienced in the mind that is known. How can a divine Being experience awareness of his own indwelling in another Divine Person? That is the question before us. And now for our analogy again. Not infrequently we seem to yield to a sort of day-dreaming tendency to project ourselves into the consciousness of another so as almost to see and feel our influence upon his thought and feeling and will. In a sort of vision we almost look at our own projected inmost selves through the eyes of the one into whose personality we seem to have entered through the open door of reciprocal love and understanding. The greater our powers of love and sympathetic understanding, the more fully are we enabled to behold our own partial indwelling of other hearts; and such sympathy suggests at least partial oneness of nature. This more or less clear approximation to seeing ourselves dwelling in other hearts through influence, it would seem to the author, throws some light upon the problem of how a divine Person can actually experience himself as living in another Divine Person. Of course, in the case of Deity, perfect indwelling and perfect awareness of that indwelling are possible and are realized through an absolute oneness of divine nature possessed in common by the Father, Son and Holy Spirit.

And now, having reached some understanding of how a Person in the Trinity can experience himself as indwelling, let us turn to the correlative problem of how each Person can experience the indwelling of himself by the other two. To aid us in reaching at least a tentative answer to this problem, let us commandeer the services of one or two principles of idealistic philosophy as concerns the age-long problem of knowledge. We know objectivity only indirectly. Our knowledge of physical ob-

jects is limited to our awareness of the sense impressions they leave upon our minds. Even among laymen there is a great divergence in the amount and quality of knowledge regarding the external physical world, due largely to the varying keenness of their physical senses. Our knowledge of the phenomenal world is limited—so far as immediate knowledge is concerned—to as much of physical objectivity as we can transmute into mental subjectivity. The discoveries and inventions of modern science —such as the telescope, microscope, spectroscope, etc.,— have vastly re-enforced our senses for the gathring of ever greater harvests of sense data. But in another way, our knowlede of the physical world is not limited to our actual sense impressions. We may come to know more or less about efficient causes, manifestations, and illusions, etc., in the phenomenal world. We may say that the fulness with which material objects dwell in our minds depends upon the fulness of the facts we possess concerning their true nature. What a vast difference, for instance, there is between the layman's and the scientist's knowledge of physical objectivity. We transmute into mental subjectivity just as much of physical objectivity as our receptive capacity for comprehension will permit. And we do not need to do more than just mention the fact that the worlds of truth, beauty and goodness can be known only through the transmutation of objectivity into subjectivity, through a sort of process that might be called non-physical representative perception.

All this has a direct bearing upon our theological problem. If one Person in the Trinity is to contain the other two, he must possess in himself full receptive capacity for the fulness of Deity possessed by the other two. Their indwelling of him must be dynamic and spiritual, not spatial. Or to put it another way, each Person in Deity knows the other Two as dwelling in him, by infinite representative perception. Suppose a man possessed of

physical senses equal to comprehending the entire fulness of physical reality throughout the universe. He would then symbolize a divine Person able to comprehend by spiritual representative perception all the fulness of Deity in another divine Being. Or, to illustrate by a less transcendental analogy, we might remind ourselves of the fact that we depend upon a not-self for consciousness; but in so far as we become conscious of a not-self, the contents of the not-self become a part of ourselves through representative perception. May this not point to a solution to our problem by suggesting how each divine Person's self-consciousness includes the consciousness of the other two? We might use a still simpler illustration to make intelligible how each Person in the Trinity can live for himself the inner life of the other two through infinite comprehension, by citing the instance of how a great musician, through perfect equality of genius with a composer, lives in a symphony of the latter even while rendering it. Or let me employ a still simpler illustration to illumine the point we are trying to make. In everyday experience we are constantly giving to and taking from one another's minds. Such interchange involves the holding of much in common, especially in the way of receptive capacity. There are times when we almost seem to sense the contents of another mind intuitively. Were we able fully to comprehend the contents of that other mind, then that mind would be in ours and would retain its separate identity. We know that love sharpens intuitive discernment and deepens understanding sympathy in the direction of such inclusiveness. In each Person of the Trinity such intuitive mental and spiritual perception, being eternally raised to infinity, makes the indwelling of the other two Persons in himself through representative perception not only possible but eternally inevitable.

Still another problem presents itself within the aspect

of the doctrine of the Trinity that we are now considering. How is each Person aware, not only of himself as indwelling and being indwelt by the other two, but also of the distinction between those two whom he indwells and by whom he is indwelt? Just by way of a fleeting suggestion might we not draw an illustration from the worlds of visible and audible reality? A man is conscious of a bell ringing. He looks up, and the objectivity of the bell is transmuted into subjectivity in two ways synchronously, namely through the two senses of sight and hearing. He recognizes, if he be scientifically-minded, that the visibility and audibility, both inhering in the ringing bell, are conveyed in light and sound waves into his inner consciousness so as by representative perception to become part of his inner self. May this not picture physically how a divine Person distinguishes between the other divine Persons whom he indwells and by whom he is indwelt? Or, turning again to the field of psychological analogy, suppose I could not only actually see and know the spirit of the friend who lives in my heart, but could also see personalized the influence whereby he gains entrance into my heart and I into his. There would then be a wonderfully vivid suggestion of the distinguishing on the part of a divine Person of the two divine Persons whom he indwells and by whom he is indwelt.

III.

The Subordination of the Son and the Spirit.

One further difficulty remains for us to try to clear up before we turn from the immanent to a consideration of the Economic Trinity. And this difficulty has to do with the relations of the Son and Spirit to the Father. It is commonly objected that if they are subordinate to the Father and their deity is derived from him, they cannot

therefore be equal in deity to him. That this difficulty is more imaginary than real we shall now endeavor to show.

It is true according to the teaching of Scripture that both Christ and the Holy Spirit derive their deity from the Father as the fountain head, and so they are subordinate to him. But such derivation of deity and subordination do not by any means involve inequality of deity. Far from it! In the realm of personality it is possible to keep only what is given away. May it not most conceivably be that even God would not be truly possessed of his own deity without another Person or Persons dependent upon an eternal outpouring of his deity for their eternal existence? The Father is under infinite compulsion to bestow the fulness of deity upon the Son and the Holy Spirit, even as they in turn are under infinite dependence to receive this fulness of deity from the Father. In other words, all three members of the Trinity are absolutely subject to the laws of the perfect and divine nature they possess in common. The Father's fulness of deity is absolutely dependent upon the Son's and Spirit's dependence upon him for the fulness of deity. That is to say, their dependence upon the Father for the derivation of their Deity is no greater than the Father's dependence upon their dependence. It may even be that a perfect equipoise between the Father's obligation to bestow deity upon the Son and the Spirit and their dependence upon him for the derivation of their deity may be an important factor in the eternal preservation of the divine unity. The headship of the Father in the Trinity really resolves itself into infinite selflessness through giving of Deity, and the subordination of the Son and the Spirit into infinite selflessness through dependence upon the Father for the receiving of Deity.

In his farewell discourse Jesus made it clear that the Holy Spirit was to proceed from the Father through him.

And the whole tenor of divine revelation on the subject is to the effect that the Holy Spirit proceeds from the Father through the Son eternally. This raises the question as to why he proceeds *from* the Father *through* the Son rather than simply from the Father. What are we to suggest as a possible explanation? The Spirit must proceed eternally from the Father through the Son on the principle that one can keep spiritually only what he gives. Just as genius requires adequate stimulus to call its full resources into play, may it not be that only another Person equal to Himself could evoke from the Father the eternal outpouring and personalization of his Spirit? That which means as much to a man as life itself he seeks to make operative in and through the one most dear to him. How a great genius, for example, delights to see and to train in his son the same genius that has made his own name great. And so the Father delights eternally to fill his Son with his Holy Spirit. Moreover, unless he did bestow the Spirit upon an object capable of receiving that Spirit in all his fulness, the Father himself would not and could not be possessed of the fulness of the Spirit. And the Son, likewise, who has received the Spirit from the Father, can remain eternally possessed of the Spirit only as he eternally imparts the Spirit—still on the principle that one can keep spiritually only what one gives.

Another possible explanation suggests itself. The Father can live *in* the Son in all his fulness only as he lives *through* the Son in all his fulness. Unless the Son eternally gave forth the fulness of the Father he would not and could not be possessed of the fulness of the Father. But only upon, in and through a Person equal to Christ and the Father could Christ give forth the fulness of the Father. And this third Person is the Holy Spirit. This may afford some illumination as to the question of how it is that the Spirit proceeds eternally from the Father through the Son.

Sarah and Milkah.

By John Moncure, Th.D.,
Maryland College for Women, Lutherville, Maryland.

The whole world is familiar with the fact of the wonderful illumination of Bible history by the excavations and decipherment of ancient oriental inscriptions and tablets and by other archaeological studies. Many Biblical facts have been confirmed, many puzzling statements explained, and many misinterpretations corrected. Among the most notable instances of such valuable discoveries are the Code of Hammurabi, the extensive remains of the Hittites and their great empire, and the vast libraries of Assyrian and Babylonian historical records.

Sometimes a flash of light bursts forth in an unexpected place, and a Biblical statement that had never aroused suspicion or question is suddenly given a new significance. For instance, the obscure assertion in Daniel (5:16 and 29) that Belshazzar made the distinguished Hebrew "third ruler in the kingdom" assumes importance as confirmatory of the accuracy of the writer, in view of the discovery that Belshazzar was himself only second to the real king, Nabonidus.

One of the most fascinating achievements of human ingenuity is that of the resurrection of the dead and lost Semitic languages—the really "dead languages". The recovery and study of them has marvellously illuminated our understanding of Hebrew and of the records written in it. The philological illumination is second to neither the historical nor the archaeological. It is now well known that many words, formerly supposed to be proper names, were in reality official titles,—such as Pharaoh, Abimelech and Rabshakah. There is strong reason to believe that Abraham and Joshuah are to be included in this category. The latter means *Victor* or *Conqueror,* a

most appropriate title for the great general who so often "saved Israel". Abraham most likely means "Exalted Father", and is redolent of the flavor of the "Patriarchal" period. It was the supreme title of the "Father of the Tribe".

An interesting and puzzling question might once have arisen in reference to the names of the wives of two of these ancient worthies and to the relative rank indicated by them. Whether or not it was ever raised, I do not know. The consort of Abraham, "The Exalted Father", was called Sarai or Sarah, a name for which translators have done the best that they could by rendering it *Princess.* It does not however, in Hebrew, signify a person of the blood royal, but simply the wife of an official of any rank below that of king. The masculine form of the word is often correctly rendered, according to the context, *captain.* On the other hand, the wife of Nahor, the brother of Abraham and presumably his inferior in rank, was "Milkah", which means *Queen,* being the feminine form of "Melek", *king.* One might well be puzzled as to why the wife of the head of the tribe, "The Exalted Father", should have been called Sarah, while the wife of Nahor was dignified with the name Milkah.

The solution of the problem is afforded by certain historical and philological considerations. If it is true that Abraham was the founder of the Hebrew race we should not expect to find the true meaning of these words in Hebrew. A race does not begin its career with a full-fledged language, but has at first that of the parent stock, which later becomes differentiated and through gradual modification evolves unto an independent tongue. It is a well-known phenomenon of language development that antique forms persist longer in proper names and titles than in the ordinary coinage of the linguistic realm. This is true and conspicuous all through the Old Testament. The termination *i,* found in one of the elements of a great

many compound proper names, and formerly mistaken for the pronominal suffix of the first person, is now recognized as merely an antique termination or connective. For instance Abi-melek does not mean "My-father-is-king" but "Father-king" or "Royal-father". If Abraham was a native of Ur in the period of Hammurabi, the founder of the Babylonian empire, then there could be little doubt that he spoke the Babylonian language; and we should expect to find in the Babylonian the explanation of these ancient titles that have come down embedded in the later stages of the development of the language. A few generations ago such a solution would have been impossible because the Babylonian language was unknown. But now that it has been resurrected it is startlingly interesting to find that both of these words, melek and sar, meaning in Hebrew, respectively, *king* and *officer,* have their generic equivalents in the Babylonian, but that their meanings are exactly reversed, Malku meaning *prince* or *subordinate official* while sharru means *king.* This reversal of signification fits precisely the situation described in Genesis and accords with the necessary supposition that the native tongue of Abraham was Babylonian and not Hebrew. His wife was *The Queen,* and Nahor's *The Princess.*

The probable evolution of the terms is also interesting and obvious, and has often been paralleled in history. The root meaning of the word sar or sharru was *general, military leader;* and the application of the title to the chief ruler points to an age when the head of the tribe was the one who could hold his position by force. Melek, and its Babylonian equivalent, originally meant *counselor.* He was the king's advisor. As time and civilization advanced, brains came to dominate brawn; and the melek becomes the supreme authority to which the sar is subordinate. A reverse process may be seen in the development of the Roman state where the Imperator superceded the Rex.

Book Reviews

I. MISSIONS, BIOGRAPHY, HISTORY.

Human Needs and World Christianity. By Francis John McConnell. New York, 1929. Friendship Press. 230 pages. Cloth, $1.50; paper, 75 cents.

"In this book Bishop McConnell has presented a fresh interpretation of the world mission of Christianity. He sees the younger churches of the Orient and of Africa and the other churches of the West engaged as partners in a common task, facing similar difficulties and challenges."

The universal human needs are conceived as better health, more wealth, sounder knowledge, larger freedom, and closer fellowship. The author says in his Introduction:

"It is my purpose to seek to trace out the human values which Christian workers the world over have both to start from and work toward, in dealing with the common task of world evangelization. The present-day argument for Christianity in non-Christian lands must consist as never before in actual human results, which prepare for and lead toward that vision of God which is the noblest of all riches."

This makes a new type of Mission study book; a general Christian Apologetic, with a new approach. Herein is an advantage, and a danger. The advantgae lies in the novelty and in the very "human" appeal. The danger lies in not setting things in the right perspective. The Bishop's idea that meeting human needs prepares for and leads toward the vision of God is historically and logically to "put the cart before the horse". It may be strategically pedagogical to reach attention by discussing what men need, and lead on to the vision of God as the comprehensive need. Even at that men need more than a "vision of God" unless the term be taken in a profound sense. There is one profound and subtle error in current thought and pro-

grams. Man is made everything and God is good and acceptable if, as, and in so far as, he serves human needs, as we humans conceive them. Jesus bases all on the will of the Father and reveals all our needs in the light of His glory, and then practically combines the seeking of God's Kingdom and righteousness with the getting of all things which the heavenly Father knows we have need of. No doubt the good Bishop would accept this; but would his readers so see it?

W. O. Carver.

Christianity and Islam Under the Sultans. By the late F. W. Hasluck, M.A. Edited by his wife, Margaret M. Hasluck, M. A. Two volumes. Clarendon Press, Oxford. 1929. 877 pages. Price 63 shillings.

These volumes are really a library. To review them completely would require another volume. They are not books one can read, simply, and then set down an estimate. They form a permanent source for a life time of study along the lines suggested by the title. Their content express, figuratively and actually, the life of the author—years of toil in ways and places that few could have utilized for lack of the author's scholarship and research ability. The arrangement and presentation by the Editor bear the same personal and scholarly relationship because of her fellowship and study, and sympathy with the author as he even overworked to complete his studies before death overtook him. The "Introduction" to volume I, gives the setting of the volumes, their background, and plan. The "Cover-page" from which I shall quote, gives something of the rare, rich contents.

"This book is directed to all students of religious development in general as well as to those interested in the religious history of Christianity or of Islam. It covers not only modern times but also a period of the history of religion to which scholars have hitherto paid little attention, namely, the period that followed the destruction of the Byzantine Empire by the Turks. It deals with the interactions between Christianity and Islam

in Asia Minor and the European provinces of the former Turkish Empire, and particularly with the permanence of religious tradition at sacred spots. It gives some account also of the development of sectarian movements and the worship of saints among the Mohammedans of the areas described. In short, it is a mine of information on the religious and religio-superstitious practices of the races of the Near East."

The Index, the footnotes and bibliography form a vital part of these remarkable books, which will take their place as a "Source Book" for this period and subject. Withal, the work is very interesting. It is produced by scholars for scholars, but it is so presented that the "average student" will find not only a wealth of information, but a fund of delight in his study. It is a masterpiece, well done. The Editor has placed the student world in her debt for bringing into permanent form the results of the painstaking, sacrificing toil of her lately deceased but ever living husband. F. M. Powell.

Edgar Young Mullins. By Isla May Mullins. Sunday School Board of the Southern Baptist Convention, Nashville Tenn. 1929. 216 pages. $2.00.

The sub-title of the book is quite appropriate,—"An Intimate Biography." The reader is permitted to observe the hero of the story from his boyhood to the close of his life at close range. Significant incidents are told with touches of humor and pathos. The story moves forward naturally and the reader's interest never flags. The boy, the youth, the aspiring young man, the vigorous preacher and teacher of middle life, and the ripe scholar and world figure of later years pass in review, each period of the hero's life delivering its message to the reader. Notwithstanding her great love for the noble man about whom she writes, Mrs. Mullins maintains poise and sobriety of judgment throughout the narrative.

Christian biography is one of the most instructive and inspiring fields, especially for young people. We could wish that

this charming story of a noble and most useful life might fall into the hands of many thousands of our young men. We would suggest to young preachers that they first read this intimate biography and then purchase and read one after another the books written by Doctor Mullins. It would be a liberal education for an aspiring young preacher to read and digest "Why Is Christianity True?" "The Axioms of Religion", "The Christian Religion in its Doctrinal Expression," and "Freedom and Authority in Religion." JOHN R. SAMPEY.

Steeple Jim. By W. Wyeth Willard, with foreword by Prof. R. Dick Wilson. Princeton Publishing House. 301 pages. $2.75.

In this volume a Princeton student tells the life story of "Steeple Jim," a converted drunkard who, after thirty years of waste and shame, was converted and gave the rest of his life to the service of Christ. The experiences and the testimony of Steeple Jim have the heartbreaks and thrills of many of the "Mission boys" who have come up out of sin to witness to the power and grace of Christ. In a foreword Dr. Robert Dick Wilson says, "The book should be in the library of every W. C. T. U. and Sunday-school in the land, and affords a fund of illustrations for ministers of the Gospel."

J. B. WEATHERSPOON.

Greece Today. By Eliot Grinnell Mears. Standford University Press, Standford University, California. 336 pages. $5.00 net.

The whole world is interested in Greece. Modern Greece presents an interesting spectacle as contrasted with ancient Hellas. The author, who is Professor of Geography and International Trade at Standford University, was formerly American Resident Trade Commissioner in Greece. His approach in this book is made from the standpoint of the business geographer and economic historian. He depicts modern Greece, its econo-

mic and social structure, as affected by the Balkan Wars, the Great War, the Asia Minor Expedition and notably the trek of nearly one million and a half Greeks from Turkey.

It is a valuable book and one that will prove interesting to the general reader, the tourist and the classical scholar.

KYLE M. YATES

The Religious Quests of the Graeco-Roman World. By S. Angus. Scribners, New York. 1929. 444 pages. $4.00.

This is a new study in the "Historical Background of Early Christianity" from the fertile pen of the gifted and scholarly author of "The Environment of Early Christianity" and "The Mystery-Religions and Christianity" etc. This book gives the best of both the above named, with much additional material. There is a fine sympathy as the author shows the interaction of Christianity with other cults and especially as he presents to us the abiding values in these other cults.

There are twenty-two chapters in the book, divided under six main heads: "The Religious Outlook of the Graeco-Roman World," with seven chapters, which treat of the various phases of religion and philosophy that form the background of early Christianity. "The Religion of Magic Sacrament and Symbol," also with seven chapters. Then comes "Astralism, or the Religion of Astrology," with three chapters. "Ancient Greek Theosophy as a Religion" is made up of two, as is "The Way of Gnosis", while "Religion and Medicine" is treated in one chapter.

"This book supplies an understanding of conditions in the Mediterranean world during the last four centuries B. C., and the first four centuries A. D." The author believes and proves that Christianity not only made history but was, of necessity, modified by history. The author himself an active Christian, presents a refreshing and scientific answer to that host of pagan writers of recent years, writing under the name Christian, who seek to show that Christianity was not a "Divine Insert" nor

that there was an "Essential" Christianity. True, as a living, growing thing, Christianity has been and is being modified. But it is not just simply the "synthesis" of the best elements of the Graeco-Roman world. To properly evaluate Christianity one must know its background; that this book gives. It is historical rather than philosophical or theological, although the author is "at home" in both Philosophy and Theology." The author has no particular thesis to prove. He deals with conditions as they were and throws fresh light upon every period in the age he treats. He goes to the sources and with a rare acumen, gives his readers a delightful picture of the "Religious quests of the Graeco-Roman World".

With a charming style the author causes us to rethink the thoughts of the ancient world, and in their estimates. There were almost infinite "quests" in that world—even at the entrance of Christianity, and for long afterward. Those quests are going on to-day. The answer which Christianity undoubtedly has for these, can never be made so potent nor so satisfying until those who seek to minister them know the paths through which it has traveled, and the environments out of which it came.

One believes this will long remain a source book for every student of History and Religions, and especially for those who seek a comprehensive view of Early Church History. The thinking is lofty, the style is majestic but indeed, it is so interesting, one can scarcely lay down the book, once it is begun.

F. M. Powell.

Temple Gairdner of Cairo. By Constance E. Padwick, London, Society for Promoting Christian Knowledge; New York, The Macmillan Company, 1929. XVI +- 330 pages. $3.00.

The Christian Church is rich in its notable saints. The saints who serve and build are the richest heritage. When one who has lived and labored in a way to convince and win by his living and to build and expand by his labor finds a worthy

biographer his values enter the heritage of the Christian world, at the moment and for other generations.

Temple Gairdner has for many years been a building, laboring saint. His locale was in Cairo and his task missionary work among Mohammedans. He was of the sort that has no limits on his task and no bounds to his influence. He was at once saint, scholar, thinker, statesman, personal worker.

He was only fifty-six when a few months ago he 'rested from his labors' and left his 'works to follow him'.

Miss Padwick was a fellow worker whose volume manifests not only high appreciation of his qualities and service but a rare gift of biographical interpretation. Her method is that difficult one of permitting a character to stand before the reader through the medium of a minimum of writing by the biographer and a maximum of quotations from the subject and from letters from others in a voluminous correspondence. This is the highest type of biographical work when it is well done; and here it is done superbly. "If his own pen has in part written this book, the rest of it is the work of more than three hundred friends of East and West, on whose hearts he has written himself, and who have recorded their memories." "This book * * is written that Egypt may offer to the whole family of Christ on earth something of a life so righly lived." Gairdner is quoted as saying: "The past was given to live in the present, not in the sad death-life of mere memory." The author adds: "This past, because it *was* 'in Christ' *is* 'in Christ', and 'Because I live', says the eternal Voice, 'this past shall live also' ". Here is a noble biography. W. O. Carver.

F. B. Meyer, Preacher, Teacher, Man of God. By A. Chester Mann. Fleming H. Revell Company. 221 pages. $2.00.

This account of the life of F. B. Meyer will be eagerly read by multitudes of his admirers throughout the world. It is presented as "simply part of the public record of the public life of a great public servant who, for more than sixty years, lived his

life in the immediate public eye.'' Nevertheless it gives an adequate and vivid portrayal of the strong and gentle qualities that gave to Dr. Meyer his unique place in the hearts of men.

The chapter on the Man in the Pulpit will bring to thousands vivid memories of the occasion, on which they heard him the first time, with the subject, the manner of the preacher, and the spiritual impressions. The two chapters, ''Down Lambeth Way'' and ''A Christian Crusader'' present a view with which many on this side of the Atlantic were not very familiar, although it is not out of harmony with the gentle spirit of the later years, for gentleness and sweetness of spirit are not synonymous with weakness or supineness.

Although a Baptist in faith Dr. Meyer cared little for denominational organization and promotion. Early in his ministry denominational harness became irksome, and he accepted the pastorate of an independent church. In 1906, however, he was elected president of the Baptist Union,—in order that, as Dr. Shakespeare explained, the world might know he was a Baptist. A man with less piety and gentility and honor could not have received such a tribute of confidence.

Dr. Meyer was the author of many books of devotion and Biblical exposition whose use no doubt will be revived by the reading of this excellent portrayal of his great character.

J. B. Weatherspoon.

The Splendor of God. By Honore Willsie Morrow. New York, 1929. William Morrow & Company. 376 pages. $2.50.

When the Judsons—Adoniram and Ann Hasseltine—went to Burma in 1813 it was to follow the Christ of the Cross into new experiences worthy of his in Judea. And they sanctified, in Him, this Burma as a land to be redeemed. It's a tragic story, often told. Now a hundred years after it is retold, in a form it has not had before. This new telling, in dramatic story in a series of scenes in which facts are manipulated in the interest of truth that is deep and high, a generation little acquainted

with the cross in our crosses will pause, and ponder, and pray. Mrs. Morrow has won high favor with this, her work. I am told that she has experienced a re-birth in her soul in the doing of it. It may well be.

Nothing could be more graphically done. Here are the twenty-one years—awful years, in which tragedy stalked all the way, and glory came, came and went, and could be clutched only by a faith that death could not destroy and a hope that could rise out of one grave after another. Here one sees Burma and Buddhism as they were when as yet untouched with the word of the Cross and the light of the Resurrection. It is very, very real, all the way.

And here are the struggles of a great soul in the making—making through all but unmaking. Ann has gone, and her babies. The Cross has worn deep marks in the soul of the man. This Burmese Bible is complete. God brings him to life again. The closing scene permits us to see the souls of Adoniram Judson and Sarah Boardman in frank honesty lay their deep, never-to-be-healed scars bare, and find still a new joy in life; "they kissed and * * * went slowly down into the lovely valley."

If you love life and the Christ of the Cross, and the souls of men you will want to read this book.

W. O. Carver.

The Catholic-Protestant Mind. Some Aspects of Religious Liberty in the United States. By Conrad Henry Moehlman, Ph.D. Harper Brothers, New York and London. 1929. 211 pages. $2.50.

This is an interesting book, written by a diligent student and capable teacher of Church History. The theme of his book is of timely interest because of the recent concordat signed by the Papacy and Mussulini, the Dictator of Italy.

This volume gives much information upon the entire subject of papal claims of temporal sovereignty, and the use that has been made of these claims through the centuries. The growth

of Roman Catholicism through the years, and recent attempts, real or alleged, to make Roman Catholicism supreme in the United States, have caused many, earnest students of Christianity and government to raise various questions concerning the temporal ambitions of the Vatican.

These discussions, as usual, have developed into two extremes: those who advocate that the pope having failed, largely, in attempts to govern the older nations in making his last stand to get temporal control in this country; and the other extreme derides the idea that the papacy has any political ambition whatever. While this book leans more to the latter idea, yet it seeks to allay false alarms created by the former extreme, and by giving sufficient data to show what the aims of the papacy *have been* and, theoretically, still are, it seeks to prove the utter impossibility of fructifying medieval claims and conceptions in present day life, civil or religious. It is a wholesome book, one that will richly repay long study and constant reference for years to come. F. M. Powell.

The Life Story of Dr. J. B. Gambrell. By E. C. Routh, D.D. Published by the Author, Oklahoma City, Okla. 1929. 180 pages.

The life of Doctor Gambrell is interwoven with the recent history of Southern Baptists. He was our great commoner. His homely philosophy and keen wit and kindly humor appealed to the heart of the plain Baptist people of the South. They trusted him, and he never failed them.

The author has made research in newspapers and books and has talked with persons who knew Doctor Gambrell intimately, in order to give an accurate account of the main events of his life. Doctor Routh himself knew quite well the man about whom he writes, and the picture he draws is true to life. He is at pains to let Doctor Gambrell speak at some length on many important themes. "It has been the purpose of the author, throughout the volume, to let Dr. Gambrell speak for himself. After all, his own messages, in the light of his achievements, con-

stitute a better interpretation of his wonderful life than anything that anyone might say about him."

Southern Baptists ought to keep alive the memory of men like Edgar Young Mullins and James Bruton Gambrell. We hope that the biographies of these two great leaders will have a wide reading. In their later years they were intimately associated in work for the distressed Baptists of Europe. The great scholar and author believed in the great commoner, and the man of fine common sense came to trust fully his younger colleague in kingdom work. JOHN R. SAMPEY.

Economic Causes of the Reformation in England. By Prof. Oscar Marti. The Macmillan Company, New York, Chicago. 1929. 254 pages. $2.50.

All serious students of Church History are aware of the difference between the English Reformation on the one hand and the Continental Reformation on the other. However, most writers bring in all or many of the contributing causes, and hence do not go fully into any one of them. While Dr. Marti recognizes causes other than the economic, yet he seeks to give a complete study of those factors that could be classified as economic. This he has done in a fair and thorough manner.

The author is at home in English History, more so, perhaps, than in Church History, and his book will be a real contribution to all students of history, as well as a healthful corrective to those whose chief emphasis has been upon the ecclesiastical side.

After giving a "Preliminary Survey" which is quite comprehensive, the author discusses "The Wealth of the English Clergy," and then deals at length with "Popular Protest and Revolt against Papal Finance in the Thirteenth Century, 1226-1258." These are protests in general, and mostly on the continent. The next division, "motives and movements toward the Disendowment of the English Clergy" gives the background and history of Wyclif's attitude and work, also the aftermath. Then comes the action of "Parliament against Ecclesiastical

exactions in England 1529-1536." This is followed by a discussion, well outlined, of the "Economic Factors tending toward the Final Secularization of Church Property in England, 1533-1539." There is much material from the sources and a sympathetic presentation of that interesting period in history, from the economic standpoint. There is a full bibliography and a usable index. F. M. Powell.

Ramon Lull: A Biography. By E. Allison Peers, M.A., Sometime Scholar of Christ's College, Cambridge, Gilmour Professor of Spanish in the University of Liverpool, Corresponding Member of the Hispanic Society of America (London, S. P. C. K.), New York, 1929. The Macmillan Company. 470 pages. $7.50.

Students of Christian Missions know Ramon Lull as a remarkable advocate and hero martyr of Missions in the dark days of Missionary indifference. Informed Roman Catholics know him as one over whom there was much controversy as to his theology and fitness for sainthood. Pasqual produced a noble biography in the Eighteenth Century, and Lull has been the subject of numerous biographical sketches since then for special purposes. Professor Peers has approached the life of the devoted saint from the angle of his contribution to Catalan literature of which he was one of the chief creators—a fact little known save in very limited circles. Other aspects of his life and work are not neglected in this scholarly, critical, sympathetic biography. It is a most worthy piece of work, replete with references, citations, notes, and with a "Selected Bibliography" of 233 works on the hero. Even so Ramon produced more than that number of works in his long and energetic life. "There, then, we have the Ramon Lull of to-day—and, we may safely predict, of a space of time extending far into the future. A patriarch of literature, an apostle of religion, and a herald among the mysteries. The part of his work which was never destined to be immortal is dead already.* *. The part which will live is now, after six centuries, achieving a new degree of

popularity.'' ''Even after another six centuries, though many of the works described in this biography may have found oblivion, it is difficult to see how the name of Ramon Lull can be lost.'' ''* * while a spark of love for God remains in the human soul, it is unthinkable that Ramon's sublime hymns of love can ever perish.'' The publishers have matched the saint and his biographer with a noble volume. W. O. Carver.

The Primitive Church. By Canon B. H. Streeter. Being the Lectures delivered on the Hewett Foundation. Macmillan Company., Chicago, New York. 1929. 323 pages. $2.50.

This is a remarkably interesting and informing book on the ''Primitive Church,'' written by a scholar of deep learning and one thoroughly acquainted with the literature of the period with which he has to deal. The study, unfortunately, is with special reference to the origins of the Christian ministry. While the author frankly states that there was evolution in the primitive church order, and at the end of the first century there existed in varying degrees, the three main types, Episcopal, Presbyterial and Independent; the main object of that part of the discussion is in the interest of so called ''Christian Union,'' and that upon the basis of the evolution that *began* early, and was well nigh complete after a hundred years of Christian History.

The main contribution of the delightful volume is in providing ''in clear and non-technical language, a general introduction to the history and literature of the first hundred years of Christianity.'' All of this is done interestingly, much of it sympathetically. The new Testament is handled freely, and at times, one believes, without full consideration of all factors involved. One will not always agree with Canon Streeter by any means, but will never consider lightly what he says. One believes that every student of primitive Christianity will have to re-evaluate his studies by this book. One delights in the independence of the author generally, while at the same time one would prefer that the terminology were not so usually ''Angli-

can.'' It is a fresh presentation of a perennially interesting subject by one who is scholarly capable and theologically interested—at least enough to reach conclusions, right or wrong.

F. M. Powell.

The Japan Mission Year Book, 1929. Editor Paul S. Mayer. Published by The Federation of Christian Missions in Japan; Printed by The Meiji Press, Tokyo, 1929. 327 and 129 pages. Price, Yen 2.50 in Japan.

Besides the annual material this volume takes account of this being the seventieth anniversary of the opening of Protestant effort in Japan. This fact is marked by a section (Part III) discussing in five chapters ''The Penetration of Japanese Life by Christian Ideals 1859-1929''. These chapters are contributed by one missionary, the venerable Dr. Wainwright, and four Japanese.

Part I gives, ''A General Survey'' of present day Japan, political, economic, religious, international. Part II surveys ''The Christian Movement in 1928.'' Part IV gives ''Obituaries'' of missionaries who died in the year. Part V deals with Formosa. Appendices give the minutes of the 1928 meeting of the Federation of Christian Missions; a survey of the work of The Christian Literature Society; and of the Language school.

A second division of the book, separately paged, contains a Missionary Directory for Japan and Formosa; directory of Educational Institutions and Religious and Social Organizations; and ''Statistics for the year 1928.''

Thus is seen how complete and important this volume is. Each year one admires the care and ability of the Japan Year Book.

This is the most important volume since 1923 when the Jubilee Volume was issued. Baptists—others also— may order the volume from Dr. E. N. Walne, Shimonoseki.

W. O. Carver.

The Southern Baptist Handbook. By E. P. Alldredge. Baptist S. S. Board, Nashville. 1929. 386 pages.

There is scarcely any way to review this thesaurus of information and statistics, other than to say that it is indispensible to the intelligent Baptist. Dr. Alldredge has done a monumental piece of work. It was a colossal task he undertook, and to say he has done it and done it well, is to give but a faint idea of the worth of the book.

While the general plan of former years is followed, largely, yet the book is larger, the statistics up-to-date, and the range of available information greatly extended. More and more these Handbooks are becoming *source* books within their field and the 1929 edition, in particular, is a vast storehouse of trustworthy material, gathered from the four corners of the earth, into a single, compact and usable volume, which every Southern Baptist should possess. F. M. Powell.

The Purpose of God in the Life of the World: Being Some of the Addresses Delivered at a Conference on International and Missionary Questions, Liverpool, January 2-7, 1929. London, Student Christian Movement, 1929. Paper, 219 pages. 2-6 net.

The meeting at which the selected addresses filling this volume were spoken is the European equivalent of the quadrennial Student Volunteer Convention on this side. The title of the volume indicates quite clearly that the British Movement has fallen in heartily with the present trend to recognize the Christian task as a unit, with the objective of Christianizing the life of man in all relations and spheres.

One is impressed with the characteristic ability, insight and skill with which most careful preparation can work a program in Great Britain. The entire program of the meeting is printed in forefront of the volume. Seventeen of the addresses are printed as assembled by the Reverend Edward Shillito, who gives also his own, "Impression of the Conference" in an illuminating initial chapter.

The topics are well arranged and together constitute a superior presentation of the present status and outlook of world Christianity.

It seems to this reviewer that there is a bit too much of the facing of problems and a note of pessimism running through much of the collection that is not entirely wholesome, nor rightly finding place in a faith that lays hold on our God in Christ. If the personal, purposeful Holy Spirit were more distinctly recognized the vote of courage would be more normal.

The principle of friendship is the dominating idea of the series, as it was the key-note of the Convention. It would be difficult to find a stronger collection of vital Christian messages for the hour. The Foreign Missionary movement is always in view. W. O. Carver.

Fighters for Freedom. By Pres. Austen Kennedy de Bois. Judson Press, Philadelphia. 1929. 437 pages. $1.50.

Dr. de Blois is never dull in anything he has to say or write. In this book, especially, there is not a paragraph which is not of vital interest. While the author is a Baptist from conviction, due to long study of the New Testament and History, yet this volume has abiding value for all students of Christianity.

It is likewise a *timely* book. In our generation freedom is so often taken for granted, that even the student rarely realizes the price which has been paid for the freedom he inherits and enjoys. Beginning with Arnold of Brescia, seventeen "Fighters for Freedom," ending with Francis Wayland of Brown, are treated, not as disjoined memoirs, but as connected parts of a single story. "This fascinating story of the Heroes of the Baptist Challenge covers from 1137 to 1865."

Each chapter, taken alone, is worth the price of the book; but taken as a whole it forms a contribution which is rich indeed. The men and the times and the conditions are often far separated and very unlike, but the kinship of the men is unmistakable. The spiritual brotherhood of these seventeen men,

Arnold of Brescia, Peter Waldo, Hubmaier, Menno Simons, John Smyth, John Bunyan, Roger Williams, John Clarke, Obadiah Holmes, John Howard, Andrew Fuller, William Carey, Adoniram Judson, Luther Rice, John M. Peck, William Knibb, Francis Wayland, though unconscious for the most part so far as they were concerned, is a thrilling story, delightfully told by the author. It would be a strange story, indeed, but for the fact that all of them got their ideas of freedom, and their inspiration to fight for it from the same course, viz the New Testament.

One could wish that our younger generation, especially, might possess this book, and that all who seek to follow their Lord, even at very small cost, could tarry with it long enough to discover or rediscover that discipleship always involves cross-bearing.

F. M. Powell.

The Life of Moses. By Edmond Fleg. Translated from the French by Stephen H. Guest. E. P. Dutton and Company, New York. 276 pages. $3.00 net.

Mr. Fleg is a French Jew, a poet of rare ability, and a profound scholar of the Bible and the old Rabbinical writings. He has given us a remarkable biography of Moses as it has come down through three thousand years of Jewish tradition. He has revealed the vivid, half magical imaginations of some of the early Palestinian and Babylonian Rabbis and combined all these accounts into a thrilling story that will catch the interest of young and old. Moses will be a new character.

Kyle M. Yates.

Leonardo the Florentine. By Rachel Taylor. Harper and Brothers, New York. 580 pages. $6.00 net.

Mr. Taylor, who wrote "Aspects of the Renaissance," is already well known to a widespread group of readers. In attempting to give us a picture of Leonardo da Vinci in his own

home environment, she has set for herself a real task. Before one has finished this handsome volume he is convinced that she has succeeded in a remarkable way.

It is history, biography, poetry and an attempt to reconstruct the adventures of the artist in the realms of intellect and art and to discover the secret of the *Mona Lisa* smile.

Her picture of Milan and Florence are exceedingly well done. One wonders why she should have given so much time to Milan until it is later discovered that the environment of Milan wrought such a considerable change in the great painters psychology.

It is a beautiful volume that will be a distinct addition to any library. KYLE M. YATES.

John Keats. By Amy Lowell. Houghton Mifflin Company, Boston. 662 pages. $5.00 net.

Not since the fine book on Keats by Sir Sidney Colvin have the lovers of this eminent poet received such a treat. This is by far the best biography of Keats. In fact it is one of the best biographies in the English language.

Miss Lowell has so woven together the personal and the poetic that we are made to feel that we are living in the same age and community with the poet. We are introduced to his friends and made to feel at home in his charmed circle. The chapter on " A Walking Trip to Scotland" is especially good. One is thrilled by the vivid narrative and the colorful personality of Keats. KYLE M. YATES.

Wesley and His Century. By Prof. W. H. Fitchett. Abingdon Press, New York and Cincinnati. 1927. 519 pages. Fifth American Edition.

Every student of Church History will welcome this book. It gives a new, fresh and sympathetic story of one of the greatest Churchmen of any age. It is, as it should be, written by a Methodist. Not that any faults or weaknesses are thus sup-

pressed, but that it requires one of like faith to properly evaluate a man who is ahead of and, consequently often in conflict with, his age.

Few men have made the impact up their century that Wesley has. Here, page after page, one is carried along as if by magic, by the author as he unfolds the life, set in its historical perspective, that has influenced the thinking and religious days of all generations since Wesley's days.

After giving a "Proem" on Wesley's place in history, the author takes us step by step through those phases, intimate and incidental, as well as fundamental, which, in the Providence of God, fructuate in the saint, scholar and statesman. This book is a distinct contribution to History and Christian Biography. There is scarcely a dull page. Sympathy, insight, style and scholarship combine to make this the classic on Wesley and his century. One could wish for it a wide reading by the young men of the generation. It will be studied by scholars.

F. M. Powell.

Up to Now, An Autobiography. By Alfred E. Smith. The Viking Press, New York. 434 pages. $5.00 net.

Whatever one may have thought, said, or done in the last election, he will be interested in this new biography. The reader is taken into the confidence of the author and together they walk and talk through New York's East side, through the school with the Brothers, the experiences of the street as newsboys and on into the political arena where the young politician first won his spurs. They visit the sheriff's office, the Board of Alderman's rooms and on into the Governor's mansion. The climax is reached when the author begins discussing the political campaign of 1928. He is frank and open in all his discussions of these political questions.

It is really a remarkable book even if it is strongly biased. It will be read with peculiar interest by friend and foe.

Kyle M. Yates.

England. By Cyril E. Robinson, Winchester College, England. Thomas Y. Crowell, New York. 892 pages. $5.00 net.

Professor Robinson has at last consented to give us an American edition of his great work on England. It is without doubt the best book that we have on British progress from early ages to the present day. It is readable, comprehensive and up-to-date. Sixty-three maps and twenty-four special plates make it possible for the reader to grasp the facts more readily. The narrative is straight-forward and simple. One is led through the process of development from the time of the early Britons, through the period of Roman Conquest, the Stuarts and Tudors, and down to the present day. KYLE M. YATES.

The Land of the Little Colonel. By Annie Fellows Johnson. L. C. Page and Company, Boston.

One of America's best beloved story-tellers has spoken again. The author of the Little Colonel series has written an autobiography. She tells us of her pioneer family, her childhood days, how she happened to write her first book, her meeting with the Old Colonel and his little granddaughter, of her days "In the Desert of Waiting" and her life at "the Beeches" in Pewee Valley—"the land of the Little Colonel".

It is an unusual book. Behind the charming story-teller is a woman of rare character and exalted vision; one in every way worthy to lead youth towards its highest fulfillment.

KYLE M. YATES.

Woodrow Wilson. By William Allen White. Houghton Mifflin Company, Boston. 531 pages. $1.00.

William Allen White knew the man, his time and his task. He is peculiarly equipped to write a great biography. The great war president is presented as a shy, middle-aged gentleman "with the hoar frost of the cloister upon his public man-

ner, with an academic respect for facts and with a Calvanistic addiction for digesting the facts into his own God-given truth."

One is delighted with much he finds, interested in all the chapters and deeply grateful to the author when he has finished. It is a volume that will live and be popular with all classes. This is doubly guaranteed since it has been selected as one of the Riverside Library series and sold for one dollar.

KYLE M. YATES.

Lee the American. By Gamaliel Bradford. Houghton Mifflin Company, Boston. 324 pages. $1.00 net.

This is one of the books of the Riverside Library that is being sold now for one dollar per volume. They are books of merit that will be valuable for all ages. They are well made, clearly printed and substantially bound.

Mr. Bradford has given us the portrait of a great soul. One is thrilled by the great personality. He moves before us through the tempestuous hours of the war, growing dearer and nobler to us at every turn. We see him with his friends, with Jackson, with his soldiers, with his enemies and in it all we learn to love and admire him all the more.

Every boy should own and read this great book. It is a masterpiece. KYLE M. YATES.

II. THEOLOGY, SCIENCE, PHILOSOPHY.

The Thinking Machine. By C. Judson Herrick. The University of Chicago Press. 1929. 374 pages. $3.00.

Much interest is being taken to-day in man the thinker—in our quest for knowledge we want to know what it is that knows. Here is a book that is stimulating and informing, without answering every question about man as a thinking machine. It is

better than Dinnets' "The Art of Thinking," for it is more scientific, more loaded with relatively technical data, and yet it is written in a readable style. It is different from Patrick's "What is the Mind?" in that it takes the physiological-psychological approach, while Patrick's book is more philosophical.

H. W. Tribble.

Pagan Regeneration. Harold R. Willoughby, Associate Professor of New Testament Literature, The University of Chicago. 1929. University of Chicago Press. 307 pages. $3.00.

With a wealth of learning, and drawing upon the standard authorities as well as the sources, Professor Willoughby has produced a most interesting and enlightening volume on the religions which in the Roman Empire offered to earnest men most of hope of immortality and of insight into cosmic spirituality. While the work is different from Angus and Kennedy, and even more different from Cumont it cannot be said greatly to add to the information available in these. The references to, and quotations from, pagan and early Christian sources are more numerous and detailed. For the reader unfamiliar with the "Mystery Religions" this volume will need the benefit of the more judicial discussions in the other works referred to. For both the title and the preface suggest a too generous prejudice in favor of the pagan mysteries, a suggestion abundantly confirmed by the reading. It is impossible to resist the evidence that the author had a case to make out, to prove which the facts must be supplemented with surmises and interpretations. One could wish that so much learning had been handled somewhat more judicially.

The title page describes the effort as "A Study of Mystery Initiations in the Graeco-Roman World". The author is compelled to admit that our definite knowledge of these initiations is extremely limited. From such few facts as are available and from certain more or less clear indications he builds up rather elaborate pictures of the initiation forms and experiences, and

then treats these as known. He nowhere seems to be aware how extensively he is reading Christian content into terms and practices which the early Christians, who knew the mysteries better than we can know them to-day, regarded as essentially different from their own experience and insight. As a rule Dr. Willoughby finds any pagan statement trustworthy—unless it is critical of the mysteries—and any Christian statement prejudiced and unreliable if it fails to agree with his very friendly appraisal of the pagan mysteries. W. O. Carver.

What Do We Mean By God. By Cyril H. Valentine, M.A., Ph.D. (Lond.) New York, 1929, The Macmillan Company. 248 pages. $2.00.

Here is a volume most opportune. It may almost be said to have been overdue. It is a powerful attack on the current subjective tendency in all studies of personal life and experience. The title page describes it as "*Sane Studies* in the Objectivity of Christian Experience." Of course it is metaphysical; and there is a superficial contempt of metaphysics to-day—largely because men are too rushed and too proud to be at pains to think deeply into any of their experiences and performances. Now that we have a "*Metaphysics of Pragmatism*" perhaps one may modestly confess to a conviction that without metaphysics there is no thought, no experience. It is a thousand pities men have ceased to study logic. The lack of it is manifest on all hands. No one who despises logic and is incapable of hard thinking will get far with this work. "Relgion is * * essentially a mutual response between personality and reality." "Religion cannot tolerate any agreement [with psychology, philosophy or science] which refuses to the object of faith the nature of ultimate reality" The justification of the claim to objectivity in experience and to ultimacy in the object of experience is wrought out here in entire fairness to the scientific spirit of the day. It is no off-hand declaration or proclamation; rather is it a laboriously wrought study of experience and of the necessary sources and interpretations of experience.

Ther are three "*Parts*": I "The Reality of the Object of Religious Experience; II The Responsive Subject of Christian Experience; III The Responsive Object of Christian Experience." There are four chapters in each section.

Probably the most difficult chapter is III. II, on "The Divine Trinity as an Eternal Response." The subject is one that transcends comprehension and almost eludes finite apprehension. But the author is a master of clear, direct expression and patient effort will enable one to grasp the meaning and to reach beyond any feeling of mere word manipulation.

Reality is demanded to-day in religion. Reality in religion can be found only in personal relationship of a real self to Personal Reality. This work will both defend and promote this experience.

W. O. Carver.

Do the Churches Dare? By Chauncey J. Hawkins. The Macmillan Company, New York. 1929. 174 pages. $1.50.

The author of this little book is rather agitated over the conditions that exist in the churches of to-day. He feels that they are "rapidly losing the more intellectual classes, while their recruiting is largely from the less intellectual strata of society. Their appeal is chiefly to the emotions." The problem is why do the churches continue to lose this intellectual portion of society and how may they win them back to their fellowship. He sees the solution to that problem in Modernism, and since both Modernism and Fundamentalism in the church have failed, it must be derived from somewhere outside the church. "The best work has been done by men outside the church and it is to them we must look for the foundations which are to bear the religious structure of the future." And so the author's purpose in this volume is "to suggest a possible solution of our religious thought and worship by an interpretation of Christian dogma in the light of emergent evolution."

The result of such an approach is to rule out all that suggests a supernatural or miraculous element in religion. God doesn't

enter the realm of human life, but he emerges from it.' "When we say that we find Deity in the humanity of Jesus, we must be prepared to rid our minds entirely of the traditional conception of Christ with two natures in one personality.....Jesus is not Deity because He came from the outside of our world and took up His abode in the form of a man. He was the revelation of Deity through the human because He sought the highest values of goodness and beauty and love and was triumphant in His quest".....The author goes on to suggest that there is no higher emergence of Deity to be looked for, which is a contradiction of the premise of emergent evolution. If Christ is the product of evolution there is no reason why we should not look for a greater than Christ in some succeeding stage of evolution. So it goes with the author's line of reasoning, if we follow it out.

The book is a very good presentation of the case of emergent evolution with reference to some of the essential claims of Christianity, with the exception of a few inconsistences in thought.

H. W. Tribble.

Prayer. By Mario Puglisi. Translated into English by Bernard M. Allen. New York, 1929. The Macmillan Company, New York. 296 pages. $2.50.

One is amazed at the breadth of learning from which the author draws in this elaborate analytical study of prayer. There is a great measure of independence, reaching almost to a sort of superior assertiveness in his confidence in the correctness of his own interpretations. It is not easy reading but will richly repay the strenuous exercise of following through, especially if one is alert to do his own thinking along the way and has some measure of equipment for estimating the lines followed.

The work begins with *Prolegomena to a Philosophical Interpretation of Prayer;* and one needs never to forget that it is a philosophical interpretation here sought. Yet with singular clarity the author insists on differentiating the religious from all inferior ideas of prayer.

The Prolegomena section is followed by sections on the *Phenomenology* and on the *Meaning and Value* of Prayer, then a closing brief section, in one chapter, on *Prayer in the Religious Life of To-day*. This last is where one might expect most and find least and least satisfying. Throughout the material and method are mainly historical and descriptive, with the subjective emphasis. "The Awakening of the Soul to Prayer" is a most vital aspect of the subject. Here the author finds two phases: "The rational and the irrational are * phases in one and the same development, not two stages, one of which precedes the other and is in some way independent of it during the course of the development of prayer. For as soon as it has arisen from the vital impulse and the experience of the numinous (this phase the author calls 'irrational'), prayer enters inevitably into the framework of rationality which surrounds all manifestations of the practical and theoretical life. In fact, at each stage of its development we find these two phases in which prayer reveals its hidden origin and its glorious end."

It should be noted that "origin" and "end" alike are viewed in this study from the standpoint of the interest and meaning for the pray-er. One longs for some discussion of the Object in prayer. He meets only the objective. Certainly one comes at frequent turns upon "the Divinity" who remains for the author throughout vaguely neuter. This general attitude corresponds with one of the translators statements about Professor Puglisi":

"After a period of study and writing, he founded, in 1900, the 'Association for Moral and Religious Progress' and published a review of philosophy and religion called "Il Progresso Religioso,' by means of which, and by contributions to other religious journals, he is spreading through Italy an interest in the teachings of liberal Christianity."

After a careful review and rejection of the usual classifications of prayers, from the standpoint of the pray-er's attitude toward God, Puglisi gives a new classification which he recommends with strong reasons. He then devotes one chapter to

each of his divisions: Eudaimonistic, Aesthetic, Noetic and Ethical.

The volume is a truly remarkable study of religions. Religion is made to consist in sacrifice, mystery and prayer, the last being the best of it. The illustrative material is drawn from all stages and forms, from crudest animism to highest Christian experience. W. O. CARVER.

The Philosophic Way of Life. By T. V. Smith. The University of Chicago Press. 1929. 234 pages. $2.50.

The author sets out to help the reader develop a philosophic way of life which will prove by every test to be his own. To that end five ways are suggested: the religious way, with Josiah Royce as guide; the scientific way, with William James as guide; the social way, with John Dewey as guide; the aesthetic way, with Santayana as guide; and the philosophic way, with the author, T. V. Smith, as guide. Having considered these answers to the human quest for a philosophic way of life the reader is urged to construct, or reconstruct his own.

To recommend the book a statement is made on the jacket to the effect that a few hundred persons heard these five lectures in the Spring of 1929 and no one of them is the same to-day; "Some came to pray and went away to scoff; some came to scoff and went away to pray; some came sober and went away smiling; some came smiling and went away sober".....All of which is to stamp the book as being rather superficial. Surely no one is justified in seeking to change people unless he has a beneficent purpose in view.

There is some worth in the book, mainly to be found in the second and third chapters, dealing with Royce and James. In the realm of abstract philosophy it is quite natural to select Prof. Royce as guide in the consideration of religion. His counsel may be summed up in the words, "Find a worthy cause and be loyal to it unto death." He does not suggest what the cause should be. The analysis of William James is the best section of

the book, but there is no definite basis of a way of life set up here.

The weakest part of the book is the author's own contribution in the last chapter. He misconstrues the teaching of the Bible concerning the quest for certainty and finality and so prejudices the reader against it as a guide book of life. He does not conceive of Jesus as the Christ and so would turn the reader away from him as the saviour and interpreter of life. The reader is urged to turn to himself and out of his inner resources construct the Christ that he needs. All who can get comfort out of such counsel should buy this book.

H. W. Tribble.

Our Doctrines. By Harold W. Tribble, M.A., Th.D., Professor of Theology, Southern Baptist Theological Seminary. Baptist Sunday School Board, Nashville, Tenn. 1929. 183 pages.

Here is a new "Study Book" in the Sunday School Board's training series. In the past three good books have been used for the doctrinal study. They are all still good. There was reason for wishing one fresh and original for the present generation. Professor Tribble has attracted attention by his vital discussions of theological questions before conventions and assemblies. Quite naturally the Study Courses Editor sought his services, and he must be immensely pleased with the outcome.

The work is most readable, is arranged with perfect adaptability to its use in study classes, and covers well the field of its topic. The new element in it is vital experience. It proceeds on the principle that theology is the formulation of religious Experience, and thrills with the evidences of life. Many stories by way of illustration make the work manifestly a logical arrangement of living contacts with the Author of Life.

In so brief a work we must not expect a complete formulation of all theological doctrines held by Baptists; nor will one man —and he still distinctly a young man—have stores of experience equally to illustrate all phases of doctrinal development. Here

possibly one might wish too see Christ taken somewhat more comprehensively and universally. It is chiefly with Jesus that the chapter deals under the title of "Christ the Mediator". Similarly one finds the Holy Spirit dealt with almost exclusively in his work in the individual and with very scant recognition of his incorporation in the church. The church is treated in this book only as the "local", organized church, with such slight reference to the universal spiritual church as the author's fidelity to his knowledge of Ephesians (for example) would compel. One might wish that generally our Southern Baptist publications gave more distinct recognition to the Pauline spiritual Church "which is the body of Christ, the fullness of Him who is filling all things in all respects."

If the final chapter, "Death and the Life Beyond," should impress the reader as being more formal and theoretical than the rest, it is because here the author was not able, as elsewhere, to clothe his own experience and observation with the garments of logical analysis and forceful and appropriate phrases. For throughout one is in a very rare way studying religion and not merely "doctrine" as one reads this very praiseworthy volume.

W. O. Carver.

What Is the Mind? By George Thomas White Patrick, Ph.D., Professor of Philosophy in the University of Iowa. The MacMillan Company, New York. 185 pages. $2.50. 1929.

This volume comes in The Philosophy for the Layman Series. Two other books in this series have already been published: The New Morality, by Durant Drake; and Religion Coming of Age, by Roy Wood Sellars. Three others are announced to come off the press soon: The New View of Evolution, by G. P. Conger; What Is Materialism? by W. P. Montague; and Human Thinking, by C. I. Lewis.

Dr. Patrick has worked into this book a distinct flavor of behaviourism of the more liberal type. He does not accept the theories propounded by such extremists as John B. Watson,

rather does he refute them in a forceful manner. But he makes use of the behaviouristic method, which is a good thing provided it is done with a certain amount of caution. The main value of this comparatively new method in psychology is that it rescues the old introspective method from a tendency toward onesidedness. The best plan is to combine the two. Just as it is an error to rely altogether on introspection in gleaning our facts of the mind, so it is also a fatal error to base our conclusions solely on the method of objective observation.

If there is any just criticism to be made of this splendid book it is right on this point. Dr. Patrick seems to stand off and observe man and look for the mind. His conclusion is that "Mind is not matter in motion, and not a function of the brain. It is the characteristic activity of a unitary complex of an exceedingly high order. It is not a function of an organ or set of organs in the body but an activity of the individual as a whole in interaction with his physical and social environment." And again, "The mind is something which the body achieves, or which is achieved through the body by means of the creative forces of evolution, or as many of us would prefer to say, by Creative Effort." In other words, mind is the man that we see in action. This in turn suggests a refined materialism, which the author denies but which nevertheless persists as a minor note in his book. H. W. Tribble.

Science and the Unseen World. By Arthur Stanley Eddington, F.R.S., Plumian Professor of Astronomy, University of Cambridge. New York, 1929. The Macmillan Company. 91 pages. $1.25.

"The Swathmore Lecture" is delivered annually just preceding the assembly of The Friends' Yearly Meeting. Professor Eddington has taken the world by the ears in his late work, "The Nature of the Physical World" and it was a happy, if quite natural, thought to make him the lecturer at the recent annual meeting. He has spoken as a scientist and as a man of the spirit. He most rightly rejects and opposes all apologetic

effort to find 'natural law in the spiritual world.' He does a far more effective thing; he shows how science is incompetent to deal with the whole of reality, or with any reality save in "symbols". It thus leaves the realm of the spirit to be dealt with in its own proper way and with its own technique of personality; and here we get behind our symbols and come to reality in more direct fashion. His method is not at all that of allocating knowledge and culture to compartments—a really vicious procedure much in vogue with apologists. Rather he distinguishes sense-perception, experience from the experiencing subject as also from the realm of spiritual awareness. I do not use his terminology but I think I report his procedure. It is one I am trying to pursue. He gives me great help and I am persuaded many will give him thanks. W. O. Carver.

The Universe Around Us. By Sir James Jeans, M.A., D.S.C., Ll.D., F.R.S. The Macmillan Company, New York. 1929. 341 pages. $4.50.

This is one of the most fascinating books that the reviewer has read in a long time. The author set out to make scientific data with reference to the physical universe in which we live intelligible to readers who have had no special scientific training. He might well have written Q. E. D. at the end of his book, for he solved his problem, as every reader will testify. Whether all the statements that he makes can be scientifically proved and demonstrated we who are laymen in this field have to pass on to the scientists. But certainly the author has told us about the universe in simple and clear language.

The book has two approaches, that of the astronomer and that of the physical, and they are so close kin as to easily merge. The author first explores the sky, telling of our solar system, our galaxy, and other solar systems and galaxies. The presentation of historical facts in connection with astronomical discoveries is very worthwhile. Then he explores the atom, explaining what atoms, molecules and electrons are, and telling us what are the constituents of air and gas, and what heat is,

and so on. Then he combines the two and goes on writing about the stars, radiation and such. There are illustrative plates scattered through the book that are helpful. For a practical and readable book on astronomy and physics this volume is worthwhile. H. W. Tribble.

Whither Mankind. Edited by Charles A. Beard. Longmans, Green and Co., New York. 408 pages. $3.00 net.

It is hardly worth while to mention this book that has already passed its ninetieth thousand since November 1928. It is a thought-provoking book that challenges all classes of readers. It is a panorama of modern civilization. Dr. Beard and his sixteen colleagues seek to answer certain questions about the world in which we live. It is startling in many of its conclusions but it will serve to cause a check-up on life's pursuits. The writers have the courage to face the world as it is, and in most cases seem to have intellectual power enough to maintain their balance in the welter of emotions which the prospect produces. It is a great critical estimate of present-day civilization.

Kyle M. Yates

Things That Remain. By Carl E. Grammer, Rector, St. Stephen's Church, Philadelphia. The Macmillan Company, New York. 1929. 219 pages. $1.75.

The author of this book has given us a bold and clear consideration of some of the more clamorous questions that are being hurled to-day at Christianity with reference to some of the cardinal doctrines. He answers the questions and refutes objections by appealing to reason as well as faith in the formulation of a satisfactory world-view. His logic is consistent and his points are clearly and forcefully made. He is discerning in showing up the inconsistencies of many of the positions of modern rationalism and naturalism. His chapter on miracles is especially worth while. H. W. Tribble.

Process and Reality. By Alfred N. Whitehead, F.R.S., Sc.D., LL.D., Fellow of Trinity College in the University of Cambridge and Professor of Philosophy in Harvard University. The Macmillan Company, New York. 1929. 547 pages. $4.50.

These chapters constitute an essay in cosmology that Dr. Whitehead delivered in the University of Edinburgh as the Gifford Lectures of the session 1927-28. As a treatment that bridges the field between science and philosophy it is exhaustive and discriminating. It is more suitable for use as a text book in cosmology than for general reading. The language is technical and distinctions are sometimes so finely drawn that the sentences are involved and the line of thought is hard to follow.

In the last section of the book the author draws some conclusions on the basis of his theory and discussion concerning the nature of God and his relation to the world. At times his position seems to be a modern form of pantheism, and yet he comes out in the end to look upon him as the great companion—the fellow-sufferer who understands. Certainly the author yields to the temptation to confuse God with his relations to the universe. He seems not to conceive of God as the righteous and loving Father who is working out his eternal and beneficent purpose through his creation and control of the universe.

H. W. Tribble.

III. EDUCATIONAL, HOMILETICAL, SOCIAL, PRACTICAL.

Poverty. By Robert W. Kelso, A.B., LL.B. Longmans, Green and Co. 367 pages. $2.00.

This volume is a worthy addition to Longman's Social Science Series of which Prof. Ernest R. Groves is the general editor.

The author is the director of the St. Louis Community Fund and Council. Concerning his approach and his equipment for writing this treatise he says, "The author comes to this task

without any preconceived ideas about ways in which to rebuild the social order. He has no thesis to prove. He makes here the confession that he has never become a captive to socialism—or any other ism that claims an easy and sure cure-all for poverty and all other social ills. Such knowledge as he has of the conditions concerning which he writes has come to him through years of intimate contact with the families of the poor; from academic studies in Economics, Government, and the Common Law; from a decade of experience as a state commissioner of public welfare; and from continuous study and writing upon public welfare problems."

There are three divisions of the subject. First, the meaning and extent of poverty; secondly, the causes of poverty; and, thirdly, remedies, attempted and proposed. Although the treatment gives greater prominence to the situaion in the United States, it gives many facts from other nations which shed light upon the whole problem of poverty.

The section on the causes of poverty is exhaustive and reveals strikingly the ramifications of the evil. Among the personal causes discussed are natural helplessness as in infancy and old age, sickness, physical handicaps, mental incompetence, wasteful and exhausting habits, and crime. The environmental causes are the pressure of population upon available means of subsistence, war, political and economic charge, the industrial system, and unwise efforts at remedy. Of particular interest is the discussion of population pressure, which is considered the basic cause of poverty, and of war. Without touching the ethical aspects of war, the indictment of war is most convincing. "Here is a cause of poverty which lays society open to the predatory operation of bad heredity, creating more defectives to join; which renders city and countryside a prey to the savages of the more destructive diseases, killing breadwinners, destroying mothers and exposing orphaned children to increased chances of early death. By its trial of higher prices, of unemployment, and of depreciated currency, it thrusts those who are already poor down into deeper poverty and adds many to that great fraternity of wretchedness by forcing hordes who formerly

dwelt above the base-line of social competency to fall below it." By such arraignments social science is joining (or must we say arousing and giving courage to?) Christianity to voice its moral and religious indictment of war.

The discussion of remedies, attempted and proposed, gives a historical sketch of public effort to relieve poverty, and shows the serious and rational measures which are being adopted today to go beyond relief to the removal of causes. There is a valuable appendix outlining discussions on each chapter of the book and furnishing a selected bibliography for further study. The multiplied relationships and ramifications of the problems of poverty as set forth by Mr. Kelso make this volume of especial value to ministers and others who desire a birdseye view of our present economic situation.

J. B. Weatherspoon.

Religion, the Dynamic of Education. Edited by Walter M. Howlett. Harper and Brothers. 1929. 172 pages. $1.50.

This is a symposium on Religious Education edited by Walter M. Howlett, Secretary of Religious Education, Greater New York Federation of Churches. Twelve outstanding leaders in the field of education have contributed to the symposium, including Hugh S. Magill, Luther A. Weigle, John T. Tigert, B. S. Winchester, and Joseph M. Artman. The unifying purpose of the book is to show that, while the separation of church and state have made inevitable the elimination of sectarian religious teaching from public education, religion and education are inseparable, and indispensable to the building of full-rounded character. It is pointed out that public education has of necessity been forced to emphasize religious and moral elements, since not to do so results in placing the almost infinite power of education in the hands of those morally incapable of using it. Public education has made much of "good citizenship," but Mr. Tigert, United States Commissioner of Education, shows with great clearness that there can be no good citizenship without

religion. That there is a place for the Bible in education is the unanimous agreement of these thoughtful educators, and the plea is made that the churches and the schools find a way by which the Bible can be given its rightful place in the curriculum, both in the public schools and in the church school. The discussion closes with a brief resume of the plans and progress of week-day religious education, this new movement presenting, it is claimed, the way of escape from a secularized, godless system of public education. Every thoughtful student of educational problems, whether secular or religious, will desire to face thoughtfully the views of the distinguished group of writers represented in this volume. G. S. Dobbins.

Reinspecting Victorian Religion. By Gaius Glenn Atkins, Professor of Homiletics, Auburn Theological Seminary. The Macmillan Company, New York City. 151 pages. $1.75.

This book incorporates the *Samuel Harris Lectures on Literature and Life* recently delivered by Professor Atkins at the Bangor Theological Seminary. It is welcomed as a scholarly treatment of one aspect of Victorian life which has needed a sympathetic interpreter, particularly as the religious reflections of that age came to their wonderful expression in the verse of Robert Browning and Alfred Lord Tennyson. In choosing these two poets the author offers the following word of explanation which has special appeal to ministers: "I chose to consider two Victorian poets, Browning and Tennyson, not altogether because they were the natural choice of my mind which, I begun to suspect, is itself Victorian nor because they have long been preachers' poets, but because they are more deeply saturated with a feeling for the religious side of life, in a richer and more penetrating way than any other English poets, and because the finest distillation of life in literature is always found in poetry. Of course there is purely religious poetry a-plenty; fugitive song winged with devotion and spiritual understanding. But these two men between them brought a range and depth of

thought and feeling to the spiritual interpretation of life which I think cannot be matched in any poetry.'' We must thank the author for his selections and for the masterful manner in which he has interpreted the deeper things of life as they came to maturity in the spiritual experience of Browning and Tennyson. There are five chapters which hold real treasure, mentally and spiritually, for preachers who are in search of pearls: ''The Prophecy of the Unfulfilled'', based on Browning's *Cleon;* ''The Entangled Soul'', on the *Idylls of the King;* ''Faith and Doubt'', on *In Memorian;* ''Faith Triumphant'', *on Abt Vogler and Saul;* and ''Redemption'', which has Browning's *''The Ring and the Book* as its inspiration. It is altogether a work of genuine merit and is in some respects the best of the several volumes through which the author has enriched the lives of many ministers. It is recommended as spiritual and scholarly, inspirational and didactic, a work of art.

J. McKee Adams.

The Effective Christian College. By Laird T. Hites. The Macmillan Company. 1929. 260 pages. $2.00.

This is a serious attempt to evaluate the Christian college in the light of modern conditions. The author is frankly a champion of the Christian college, believing in its mission and in its future, but deeply concerned over certain tendencies which threaten both the life and the distinctive usefulness of this institution. He points out that an educated leadership is the hope of the churches, and that this leadership, both in the pew and in the pulpit, can be expected, in the main, only from Christian colleges. He points with some alarm to changed and changing conditions in the modern Christian school, and calls for a reconsideration of the purposes and functions of such a school. He deals with considerable insight with the influence which surround college youths to-day, no matter whether they go to the Christian college or a state University. This consideration leads him to certain inescapable conclusions as to the peculiar

opportunity and responsibility of the Christian school. He discusses then at length the curriculum, the atmosphere, the activities, the personal influences which are necessary to make a college Christian, indicating clearly that if the college fails to provide these factors it fails to be Christian and thus has little excuse for its claim upon the churches for support. The Christian teacher, he argues, should be given a full academic freedom, but such a teacher is under solemn obligation to teach religion "through freedom under responsibility." The teacher in the Christian college, in other words, is free, but he must use his freedom so as to give no occasion of stumbling. Those who love our denominational schools will welcome this thoughtful discussion, even though they may not fully agree with all that the author says. G. S. Dobbins.

Immigrant Farmers and Their Children. By Edmund deS. Brunner. Doubleday, Doran & Co. 265 pages with index. $2.75.

A few years ago the Institute of Social and Religious Research undertook the task of studying the foreign-born rural population of the United States, believing that a systematic study of the intelligence, industry, habits and assimilability of the immigrant farmers and their children would be of great service to social and religious workers. This volume is the result of that study.

The first part presents a general study in six chapters as follows: (1) Foreign-born farmers, their number, distribution, and characteristics; (2) Does the foreign-born farmer make good? (3) Intelligence tests of children of immigrants; (4) Intermarriage; (5) Social life; (6) The church in the immigrant community. The many facts revealed are made more vivid by a large number of maps, charts and tables. As a class the foreign-born farmer is making good. His children regardless of the country of origin of the parents make "practically as good a record as the native-stock child in the rural schools." Of great importance in answering the question of assimilation is the

fact that "the tendency for both the foreign-born and the native born sons (and daughters in a less degree) of foreign parents to marry native-stock Americans seems to be increasing," and that "to-day such marriages are twice as frequent as they were before the World War." As a rule natives and immigrants are found to be on friendly terms, due in the first place to economic relations. "As the foreign-born progressed financially they won the respect of the banker and appeared desirable customers to the merchants. Social recognition and active co-operation lagged behind economic, sometimes for behind."

The chapter on the church life in immigrant communities reveals a situation which challenges the Christians of America. Three types of churches were found, Roman Catholic, foreign language Protestant churches, and English language Protestant churches. The Catholic churches are in the main strong and well supported. The foreign language Protestant churches are also active, and usually important factors in the social life of the community, while the English speaking churches are "generally small in membership and poor in equipment and leadership. They possessed all the weaknesses of the American rural church, and in addition were uncertain in their approach to the immigrant group."

The second part of the book consists of four interesting case studies of immigrant communities. These studies ought to be very useful to rural pastors, teachers and social workers.

J. B. Weatherspoon.

Church Work with Young People. By Harry T. Stock. The Pilgrim Press. 1929. 236 pages. $2.00.

In an earlier period books on young people's work were primarily concerned with plans of organization, programs, attendance, and similar extrinsic matters. It is significant to note the shift in recent years to emphasis on the young people themselves—their nature, their needs, their problems, their point of view. This book by Mr. Stock, who is Student and Young Peo-

ple's Secretary of the Congregational Education Society, proposes to be "pupil-centered", though it at the same time undertakes to be "church-centered." It is written, the author declares, with the opportunities and problems of the local church and community in mind. "Its main purpose is to assist responsible leaders in developing a program of Christian education which will be adequate to the needs of modern youth." The author pleads for programs of religious education made to meet the needs of actual young people, rather than programs which undertake to force young people into a pre-determined scheme. The book, accordingly, seeks to set forth principles of young people's work rather than to prescribe exact methods. This purpose is exemplified in such chapters as, "The Outreach of Service," "The Financial Program," "The Church and Recreation," "The Wider Fellowship," "The Pastor and His Young People," "The Two Generations." An appendix provides a suggested constitution for a young people's department, which proposes to unify and correlate all the activities of the young people in a given church. G. S. Dobbins.

Snowden's Sunday School Lessons, 1930. By James H. Snowden. Macmillan Company, New York, Chicago. 405 pages. $1.35.

This, ninth annual volume of Dr. Snowden's "Helps" is, perhaps the climax of a series, all of which have been marked by rich scholarship, deep piety, rare insight and sympathetic interpretation of the Bible as God's Word. The "selective gift," the "suggestive power" and the "logical faculty" shine out in every lesson. Any teacher who can and will read the Bible, may with Dr. Snowden's Lessons as his only additional help, fit himself for teaching with great power and effectiveness in any Sunday-school.

Often a single sentence is so put as to give new life and direction to one's spiritual outlook. There is never burdensome detail, but always winsome suggestion. This volume does what should be done; it *helps* the teacher and student to understand

the lesson, and indelibly impresses, in each lesson, some eternal truth. One can think of nothing, next to the Bible itself, that will mean so much to the Sunday-school teacher for 1930, as Snowden's Sunday School Lessons." F. M. POWELL.

Imperishable Dreams. By Lynn Harold Hough. The Abingdon Press. 254 pages. $1.75.

Those familiar with Dr. Hough's other books,—and they are many, will welcome this new volume of sermons. Dr. Hough enjoys a wide popularity not only in America, but in England also, in whose leading pulpits a number of these sermons were delivered. One finds them interesting and stimulating because they are well conceived and beautifully expressed, and because they touch life courageously and helpfully.

The extensive use of historical and literary illustrations also contributes to their strength. Dr. Hough stimulates his readers to think, if not always to agree with him; and one always profits by reading such sermons as he writes.

J. B. WEATHERSPOON.

The Bible and Social Problems. By Walter L. Tingle, D.D., LL.D. Fleming H. Revell Company. 192 pages. $1.75.

Tht author of this book is the newly elected president of Davidson College (Presbyterian), North Carolina. For a number of years he was teacher of sociology in Union Theological Seminary, Richmond, Va., and these lectures are the fruit of his study there. As the lectures reveal, Dr. Tingle has a deep conviction that the churches and Christians individually ought to study afresh the social and ethical teachings of Jesus, and actively apply them, as the only solution of our modern social problems.

After an introductory chapter of definitions for those to whom the terms, 'sociology', 'socialism', 'social consciousness'

and other terms are unfamiliar, there follow two chapters setting forth the ideal and principles of the Kingdom of God. The remainder of the book discusses the problems of money, poverty, the family, war, and social reform, in the light of Christ's teaching.

In general it may be said that the teachings of Jesus are clearly stated, but one is disappointed that in the discussion of money and poverty they are not applied in a broader and more thoroughgoing fashion. The treatment is admirable in respect to the individuals' attitude toward the making and spending of money, and the church's efforts to relieve the poor, but the great economic and industrial problem in which every man is involved does not receive proper attention. True, it is touched upon in the chapter on social reform, but one feels that the teaching of Jesus reaches further and challenges greater ills than the author sets forth. The lecture on "The Bible and the Family" is admirable in every way.

Like many writers since the war, Dr. Tingle speaks plainly and with conviction about war. "War is the greatest social problem that faces the human race to-day. It is the most terrible curse that ever afflicted mankind." Among his suggestions to Christians he says, "We can co-operate with all agencies and organizations whose objects are to banish war and to usher in world peace".

The problems of the social life press upon every minister, and cannot be ignored. And books like this which place full and proper emphasis upon individual redemption and at the same time recognize the imperative call for a Christian social message ought to be welcomed, and studied.

J. B. Weatherspoon.

The Church at Work. By Clarence H. Benson. Biola Book Room, Bible Institute, Los Angeles, Calif. 1929. 155 pages. $1.25.

Professor Benson, who breathes the spirit of Moody Bible Institute, has brought together in this brief volume a wealth of

material dealing with plans and programs for a church in a modern world. He frankly faces the relative failure of the churches to-day, showing that their failure is not due to the inability of the Gospel to meet modern needs, but to the inability of the average church to bring the Gospel to bear effectively on modern human needs. He argues that the churches are not suffering from over-organization but from lack of efficient organization. He then proposes a unified plan of committee organization for the church. Such an elaborate scheme as the author proposes looks impressive on paper, but it is somewhat doubtful if it would work in practice. It is probable that such a super-organization would have very little place to function if the suggestions in the remainder of the book are carried out concerning the Sunday school, the Young People's Societies, the Women's Societies, the Brotherhood, etc. One is reminded of Mr. Spurgeon's remark that the best committee consists of three people, two of whom are sick. With a bit of readjustment to meet the needs of smaller churches of those with no paid staff, this book would make an excellent text for a course in church administration. G. S. Dobbins.

The Christian Alternative to War. By Leyton Richards. The Macmillan Company. 154 pages. $1.50.

"Can the processes of war and the Gospel of Jesus ever be reconciled? and if not, what is the Christian's alternative to war"? These are the questions discussed in this book which holds one's attention from beginning to end. The author is a leading English pacifist who conducted himself in such a way amid the difficulties in which he found himself during the World War, by virtue of his convictions, as to win the respect and admiration of his people and an invitation to become pastor of the church made famous by Dale and Jowett. It may be said of him that he was a pacifist long before the war, having faced the question in connection with compulsory military training. The World War only served to deepen his conviction as to the

nature of war and clarify his conception of the Christian alternative.

The author's approach and general attitude to the whole problem are set forth in an introductory chapter. "The problem of war touches politics, and economics, and social ethics, and touches them intimately; but fundamentally the impulses which make for war are psychological, they concern the spirit of man, the essential make up of human nature, and the problem therefore can only be met as these impulses are redirected to ends that are bigger and worthier than the nobilities which from time to time lead even good men to engage in or to endorse the act of war." Again, "The Christian objection to war must not be confused with a condemnation of the men who felt, or who feel it their duty to fight." A distinction is also made between war and the use of force. "The logic of non-resistance, pressed to its ultimate issue, is suicide". The apologist for war must do more than repudiate the doctrine of non-resistance and justify the use of force; he must justify war as it is in its essential nature and method.

Can such a justification be made in harmony with the Christian Gospel or become an expression of the Christian spirit, the redemptive passion of Christ on the Cross? A chapter given to the analysis of the problem deals with the confusion and complications which arise from a number of secondary issues and false analogies.

The argument of the book is based upon the authority of Christ, which rests not upon any particular word of His, nor upon anything external, but upon His nature, for "we discover that Jesus was the embodiment or incarnation of the essential Spirit and character of God; and it is for this reason that our God-given human nature agrees and responds to the Godlike in Him. In that fact and no other is to be found the authority of Christ; and in the light of the fact we can say that the Christian way is the only way that can claim the endorsement of Almighty God or possibly win in a God-governed world."

Then follow chapters on the nature of war, the spirit and method Christ, the difficulties involved in the Christian position,

the Christian witness in a world organized for war, and the responsibility of the church for world peace.

The author refuses to identify pacifism with passivity. Doing nothing, merely refusing to fight is not to be the Christian's alternative. This alternative he finds in the "Christian witness" which is discussed at some length. "The real alternative to the military way is the missionary way; and again and again the weaponless retort of a Christian life—and often of a Christian death—has proved more potent than the weapons of a sub-Christian world-order."

Extreme—one says as he closes a volume that throbs with conviction. But isn't Christianity extreme?

J. B. WEATHERSPOON.

Baptist Churches in Action. By Prof. G. S. Dobbins. Baptist Sunday School Board, Nashville. 1929. 219 pages. $1.50.

This is not simply just another book, but it is a fund of information and suggestion that could scarcely be produced but for rich experiences of the Author as Preacher, Educator and Editor. These the Author has so combined that in small space he has made available needed help, and likewise has given the rare charm of a textbook superbly interesting.

The need for the book grew out of the Author's observations in teaching large classes in Church Efficiency and Christian Education in the Southern Baptist Theological Seminary. The materials for the book have been hewed out as the Author directed the practical application of the Christian lives of the entire student body, together with long, continued study and research in some of the greatest universities in the world. The author not only believes in the church but has spent years in its service in almost every relation and position one can bear. The Author is not only a student of the history of the church, but is thoroughly familiar, theoretically and practically, with both Psychology and Education. He has kept his finger on the pulse of the enormous out-put of literature in both fields, has

seen modern methods and lack of method in all their promises, and with keen but sympathetic discrimination has popularized the results of his years of research and experimenntation.

There are no "wasted" paragraphs in the book. After setting before the readers the New Testament model of a church, and giving a comparative view of various types of church polity, the Author then takes us briefly, practically and charmingly through the entire range of activities which this scientific age demands of an efficient church. The book is composed of ten chapters, freely but usably outlined; a short but comprehensive bibliography; and completed by two appendices which equip the volume as a thesaurus of information for all Christian workers. Its worth for workers of other denominations is enhanced, rather than limited, in that it was written by a Baptist for Baptist churches of the Southern Baptist Convention. It thus avoids the vague generalities which so often fill books that seek to help church workers. One cannot too heartily commend this book to all who would serve their Lord through their churches in this materialistic age. F. M. Powell.

Jesus and Our Pressing Problems. By Rollin H. Walker. The Abingdon Press. 208 pages. $1.50.

Professor Walker, a teacher of young people at Ohio Wesleyan University, writes in an attractively simple and thorough way of some of the vital problems of to-day. Understanding and sympathy are the terms that occur to one often in the reading of his book. The "pressing problems" which are studied in the light of the life and teachings of Jesus include those which concern both the spiritual and social life, such as prayer, spiritual guidance, possessions, war, and family problems. The discussions are all well constructed and the reader is helped by a very clear analysis of each chapter.

Of particular timeliness in our present social situation are the chapters which deal with wealth, the family, and international relationships. One hopes there is truth in the statement

that "the day will come when we shall be willing to spend as much in productive work to bring about peace as now we spend upon war." Another daring thought is this: "If a nation were to carry out Christ's principles of non-resistance, there is no assurance that it would not be overrun by foes, but there is an absolute assurance that it would rise again from the dead on the third day. Quickly such a people would transform their conquerors and reign over them in power: and not only over them, but over the nations of the earth."

The spiritual earnestness and Christian idealism of these discussions are refreshing. Young people and pastors seeking to lead young people will find here helpful guidance.

J. B. WEATHERSPOON.

Labor Speaks for Itself on Religion. Edited by Prof. Jerome Davis. The Macmillan Company. 265 pages. $2.00.

This volume is well named, being a symposium by labor leaders throughout the world, each man speaking for himself without restraint and without collaboration with the others. It is an interesting book, earnest, honest, informing, and thought provoking.

The editor contributes the introduction and first chapter, written in the light of the attitudes reflected in subsequent chapters, in which many suggestive questions are asked and suggestions made concerning the causes of the gulf between organized labor and organized religion. Of the thirty-four other contributors thirteen are from America (U. S. and Canada), three from England, four from Russia, three from Germany, two from Austria and one each from Czechoslovakia, Mexico, China, Australia, Belgium, and Japan. The writers represent all types from William Green and Arther Henderson to James Thompson, National Organizer of the I. W. W., and Lenin.

With the exception of the very radical there is a friendly attitude toward religion. Again and again it is said, "Labor is not antagonistic to religion." A large number express loyalty

to Jesus Christ and profess to be striving to introduce his spirit into human relations. All, however, without exception, are critics of the church, revealing a deep feeling on the part of organized labor that the church, because of capitalistic and class relations, is unwilling to face squarely the economic and industrial application of Christian principles. Among the writers of this book scarcely a bitter word is heard, the nearest approach, excepting the communists, being by those who are ex-preachers. The general tone is one of regret. And in a number of the papers are positive suggestions looking toward mutual understanding and co-operation, although the seriousness of the schism is not minimized. Ministers everywhere ought to welcome this book and think upon it. Is labor interpreting the church correctly? If not, how has the misunderstanding arisen? If so, what ought the leaders of the churches to do?

J. B. Weatherspoon.

A Great Evangelism. By Samuel G. Neil. The Judson Press. 1929. 245 pages. $1.50.

Unquestionably radical changes are taking place in the United States with reference to both the theory and practice of evangelism. That we are in a transition stage, from the old-fashioned "revival" to the more modern "case work" approach, seems quite evident. Many churches and pastors find themselves somewhat confused as they seek to make evangelism effective in their church program. They scarcely dare to give up the older "revival" in favor of some of the untried experiments of the newer school. The author of this volume has written out of his busy life as a missionary secretary, bringing together addresses which have been made throughout a long period of service in the interest of a perennial program of pastoral evangelism. The book gives evidence of rather poor organization and hasty composition. As is so often the case, lacking the charm of the speaker's personality, his somewhat disjointed and extemporaneous utterances do not sound as convincing in print as

from the platform. Nevertheless, the book is full of suggestions, illustrations, exhortations that are interesting and helpful. Any pastor who desires to make his preaching more evangelistic and his ministry more successful in reaching people for Christ will do well to give this book a chance at his heart and mind.

G. S. Dobbins.

The People of This Town. By Ethel Hueston. The Bobbs-Merrill Company, Indianapolis. 1929. 320 pages. $2.00.

Here is the story of a preacher's wife, who has a difficult life because she is not in sympathy with his work. She is religious, but there is no place in her conception of religion for the services and work of the church. She is devoted to her husband, but she will not think as he does. Neither will he compromise his life's calling in order to think as she does. Many problems arise, and a separation is attempted, while the people of the town and church find much food for talk in their minister's domestic troubles. It is a very interesting story, well told, though at times a bit overdrawn. Preacher's wives will read it with pleasure and as much profit as they are willing to draw from it.

H. W. Tribble.

Illustrative Stories for Pulpit and Platform. By Wm. Melville Curry. Fleming Revell Company. 1929. 192 pages. $1.50.

Unlike so many books of illustrations, this little volume is a literary gem as well as one that digs down and brings out hidden treasure, new and old. There are eighty-eight of these stories, or essays, or illustrations, and each one is a masterpiece. Their chief value lies in their rich suggestiveness. One may turn to the book for an illustration upon a given theme and turn away with several new themes, suggested.

The author has shown rare insight, discrimination and abiding, sympathetic knowledge of human life and its problems in

these selections. The book is new in plan, product and purpose. The freshness, the originality and the trustworthiness of these gems cause one to wish to linger with the book for its own sake. One who can open windows, extend vistas, lighten loads and apply truth by means of "lessons from life" has indeed done a service for all, but especially for those who never seem able to see "sermons in stones" nor "God in everything." The author of this little book not only can hear, see and walk, himself, but has the gift of opening blind eyes, unstopping deaf ears, and causing the earth's cripples to leap for joy.

F. M. Powell.

Three Dimensions of Love: And Other Sermons. By L. E. Barton, M.A., D.D. Richard G. Badger, Publisher, Boston, Mass. 1929. 108 pages.

Here are eight of the kind of sermons that preacher and layman alike may read with spiritual delight and profit. Many sermons make strong impressions on the congregation when delivered, but weak impressions on the reader when published. These messages have the virtue of literary polish, clear analysis, apt and well-put illustrations, and a discerning handling of the Scriptures.

H. W. Tribble.

Crannell's Pocket Lessons for 1930. By Philip Wendell Crannell, D.D., President Emeritus Kansas City Theological Seminary, Head of Department of Religious Education Colorado Woman's College. Edited by Owen C. Brown, D.D., Philadelphia. The Judson Press.

For the thirteenth year Dr. Crannell's pocket volume on *The International Improved Uniform Series* is available. It follows the plan now well known and well approved. The printed scripture text carries the marginal readings of the American Standard, inserted at the points where they apply. The "Setting" of each lesson is succinctly stated. The expositions and comments are given in clearly articulated outlines. *"Notes"*

suggesting comment and application by the teacher are in condensed stuccato phrases. "*Topics for Discussion*" close each lesson's materials. More could not be crowded in the space than Dr. Crannell gives us and it is of very high quality.

W. O. Carver.

Points of Emphasis, Sunday School Lessons, 1930. By Hight C. Moore. Thirteenth Annual Volume. Baptist Sunday School Board, Nashville, Tenn.

Many hundreds of teachers and scholars in our Sunday-schools have come to look forward to the appearance of this, handy vest-pocket exposition of the International Sunday School Lessons. This volume, like the twelve before it is a thesaurus of immediate usable material, true to the Word of God and so arranged as to appeal to the eye and quicken and strengthen the memory. The binding and printing is good, and serve to add pride to the possession of its gems of truth from the Book of Books.

F. M. Powell.

A Liturgical Study of the Psalter. By C. C. Keet. The Macmillan Company, New York.

The study of Jewish Liturgiology is comparatively new. Zunz won a name for himself in this field years ago. During recent years such scholars as Peters, Thackeray, Elbogen and Mowinckel have taken up the subject and made definite contributions. Doctor Gunkel's recent commentary and Professor Welch's *The Psalter in Life, Worship and History* present some good material.

Mr. Keet has tackled the subject for his Ph.D. thesis at the University of London. He presents a study of the chronicler and Temple choirs, the liturgical setting of certain psalms, and the Psalms in the ancient synagogue. Professor Mowinckel's theory is discussed at length.

He regards the Psalter as embodying a number of "hymnic collections brought together in the post-exilic period mainly for liturgical purposes." He admits that a few of the psalms might have been composed before the exile. KYLE M. YATES.

Satan Dethroned and Other Sermons. By J. R. Graves. Fleming H. Revell Co., New York. 176 pages. Price $1.75.

Here is a voice from the past. Dr. O. L. Hailey, son-in-law of Dr. J. R. Graves, presents this volume of sermons as representative of the teaching and style of a great preacher of a former generation. One reading these sermons sees the iron and the logic which contributed to Dr. Graves' wide-spread power as preacher and debater. They afford fine instruction in argument. If the old preachers had too much argument, the modern preacher has too little. One is reminded by many of the sermons from other days that preachers ought to study rhetoric, not only for correctness and beauty, but for force of expression also. Rhetoric and the spirit of Christ.

Most modern preachers will disagree with a number of things found in these sermons, but there is much that is gripping.

J. B. WEATHERSPOON.

A Discontented Optimist. By Merton S. Rice. The Abingdon Press. 169 pages.

Described as the "ordinary deliverances in a city pulpit" and "samples of what thousands of my brethren are doing continually all over the world," these ten sermons speak highly of the spirit and power of modern preaching. All are evangelical. Of special merit are the sermons on "A Discontented Optimist," "Separated to Serve," "There Is Nothing," and "The Perfect Salvation." There is also a telling use of good illustrations from experience, history and modern literature.

J. B. WEATHERSPOON.

The Happy Party Book. By Ethel Owen, with sketches by Frank Owen. 111 pages. $1.00. 1929. The Abingdon Press.

Here are suggestions for ten types of party, such as a caravan party, a hotel party, a library party, a melody party, a rainbow party, a Christmas party, and so on. The author gives a program or plan to follow throughout the entire party, developing some central theme. The suggestions are original and easily adapted. H. W. Tribble.

Men that Count. By Clovis G. Chappell, D.D. 1929. Doubleday, Doran & Co., 244 Madison Ave., New York City. 164 pages. $1.60.

Dr. Chappell is a popular preacher, pastor of the First Methodist Church of Memphis. He has a vivid imagination and a taking style. He makes his hearers and his readers see the characters whom he pictures in these sermons. He knows human nature and one can go along with him easily as he expounds his text. A. T. Robertson.

The Lesson Round Table 1930. Edited by Richard D. Dodge. 359 pages. $1.25 net.

This is different anyway. Here we have a book containing fifty-two lessons each prepared by a different author. Each Sunday we meet a new teacher who presents his material from his own point of view. Dr. John Timothy Stone, Dr. H. H. Sweets, Dr. Joseph Fort Newton, Bishop Francis J. McConnell, Dr. Andrew Blackwood, Dr. Harry Emerson Fosdick, Dr. James I. Vance, Dr. Lincoln Hulley, and Gordon Poteat are some of the contributors.

We do not attempt to endorse all the doctrines of these worthies but we are impressed with the value of the book for the teacher who seeks to know the lesson thoroughly.

Kyle M. Yates.

Peloubet's Select Notes on the International Sunday School Lessons. By Amos R. Wells. W. A. Wilde Company, Boston, Mass. 375 pages.

For fifty-six years the teachers of America have been helped by this famous, standard lesson help. Dr. Amos R. Wells, for twenty years an associate of Dr. Peloubet, is giving us a valuable book. The maps and pictures are exceedingly good. The discussions are scholarly and presented in an attractive manner.

One does not have to agree with every interpretation but in the main he is on the right line. KYLE M. YATES.

Doran's Ministers Manual, 1930. Compiled by Dr. G. B. F. Hallock. Doubleday, Doran, Garden City, N. Y. 620 pages. $2.00.

One wonders each year how the compiler can get together so much valuable and suggestive material at such a low price. For the fifth time Dr. Hallock has put the ministerial world in his debt by putting out the annual "Ministers Manual". There is material and suggestion for every Sunday in the year, Young People's Societies, Mid-week Prayer Service, Children's Sermons, etc. The illustrations are new, fresh and rich. The quotable Poetry is of a high order. This manual can hardly be called a book, for it is a veritable encyclopedia of information and suggestion. Its completeness is its greatest danger—the lazy and unscholarly preacher will be sorely tempted to use it "as is."

IV. BIBLICAL, LEXICOGRAPHY, ARCHAEOLOGICAL.

Samaria in Ahab's Time. By J. W. Jack, M.A. Charles Scribner's Sons, New York City. 175 pages. $3.00

The hill of Shomer which Omri purchased and converted into the fortified capital of the Northern Kingdom became the political, social and commercial center around which revolved the subsequent fortunes and misfortunes of Israel. The hill was named Samaria (Signifying perhaps a "watch-tower") and was the seat of government until the captivity of the Northern Kingdom in B. C. 722. During later periods the city assumed something of its original prominence, particularly under Herod the Great, who embellished it with splendid public works and renamed it Sebaste in honor of Augusta Caesar. Its Graeco-Roman ruins bear silent testimony to the pre-eminence attached to it throughout the Herodian era. A long time before actual excavations were begun at Samaria there was general agreement among archaeologists that the mound offered an unusual opportunity for the recovery of evidences bearing upon the ancient civilization. The Harvard Expedition, organized in 1908 under the capable leadership of Professor D. G. Lyon, undertook the arduous task and succeeded in uncovering a part of the city's treasure-trove. The work was continued through the seasons of 1909 and 1910 under the experienced leadership of Professor G. A. Reisner and with fine results. Other parts of the city are still inviting and await the competent investigator who shall bring to the surface the secrets of its past. It is from the evidential remains recovered by the Harvard Expedition that the author of this book seeks to reproduce the life and times of Ahab's Samaria and to portray for us the conditions under which the inhabitants went about their daily affairs. The account is most fascinating and is given in a very readable form. The author might have chosen to be over-technical and ponderous in his treatment of the evidences but he has preferred to

put his findings within the reach of the layman and for his pleasure and profit. There are seven intensely interesting chapters which gave a close-up view of various aspects of Israelitish life. Of special importance are the discussions on *Israelite Art, The Ostraka, Ahab's Foreign Policy,* and *The Religious Situation.* It is hoped that the book will find its way into the hands of many ministers who will welcome the illustrative data bearing on the Biblical narratives. Archaeology is doing splendid service in the cause of truth and its findings are being placed under tribute to reflect, as in a mirror, the conditions which obtained in Canaan before and during the Biblical period. This book gives a cross-section of that work and does it in masterful fashion. J. McKee Adams.

Jesus-Jeshua. Studies in the Gospels. By Gustaf Dalman, D.D. Authorized Translation by the Rev. Paul P. Levertoff. 1929. The Macmillan Company, New York. Pages XIV, 256. $4.50.

Dalman has here applied his thorough knowledge of the Aramaic, and the Hebrew, and the Rabbinic theology to the language and teaching of Jesus, especially to the Sermon on the Mount. If proof were needed that Jesus knew and spoke, Aramaic, Hebrew, and Greek, as occasion demanded, he will find it here to the full. Dalman reproduces in Aramaic many of the sayings of Jesus. The mother-tongue of Jesus was palestinian Aramaic. The book will be a mine of information for careful students. A. T. Robertson.

The Graphic Bible. By Lewis Browne. The Macmillan Company, New York City. 160 pages. $2.50.

Characterizing the Bible as "the immortal epic of a people's confused, faltering, but indomnitable struggle after a nobler and a happier world", the author by way of introduction sets forth his attitude toward that story and the method of approach adopted in the Graphic Bible. "The main incidents

in that epic are recounted in the text in this book, and they are recounted quite without debate as to their historical truth. I have sought to follow the Scriptures quite literally, and have purposely avoided being either apologist or critic. For in this book I am attempting not to justify but to simplify the Bible. Those who care to believe the whole story, may believe; and those who are moved to doubt it, may doubt; but all should at least know the story.'' Now one does not wish to hold in question the expression of a serious purpose on the part of the author to be entirely objective in his treatment of the Biblical narratives nor to state dogmatically that such a passive attitude is simply impossible. In the light of the bookshelf, however, the proposition of disinterested authorship needs yet to be demonstrated. Particularly is this true of narratives of historical interest, such as the Bible, where evidences must be handled not only on the basis of their inherent trustworthiness and credibility but also from the standpoint of an author's predispositions and his prejudices. While the story of the Bible is not colored by any ulterior motives, being an intelligible and faithful recounting of God's redemptive labor on the plane of human experience, it is possible for interpretations of that account to be colored. It is clearly impossible, especially in the realm of religion, for one to sustain an attitude of isolation and pure disinterestedness; his approach must necessarily be along the line of his predispositions and his interpretations will be determined first of all by his philosophy of history. Lewis Browne is no exception to this rule as will be seen in the Graphic Bible. On the other hand, aside from this, the Graphic Bible is a work of extreme interest and genuine value. Its recognition of the principle of visual instruction in education is the chief characteristics. But the maps and charts are reinforced by verbal descriptions which are distinctive for their clearness, vigor and charm. Of special importance is the fact that the author shows himself a careful student of the geographical and topographical features of Palestine and Jerusalem in particular. By suggestive ''graphs'' he enlivens and enlightens many details which ordinarily are either overlooked or misunderstood.

It is a fascinating book from beginning to end. The story from Genesis to Revelation, from Abraham to the Age of the Apostles, is followed in terms of space as well as time. The book is commended for its many excellencies. It will certainly prove of great help in the study of the Scriptures.

J. McKee Adams.

A Grammar of New Testament Greek. By James Hope Moulton and Wilbut Francis Howard. Vol. II Accidence and Word Formation. Part iii Word Formation with an Appendix on Semitism in the New Testament and Contents and Indices to Vol. II. 1929. T. and T. Clark, Edinburgh. Pages I-xxviii, 267-543. Price 12 shillings for Part iii.

It is a matter of sincere congratulation that Professor Howard is pushing on to completion the Moulton Grammar of New Testament Greek. The death of Dr. Moulton from exposure in the boat after his ship was sunk in the Mediterranean Sea, by an Austrian submarine, was one of the real tragedies of the World War. It was the ambition of his life to carry to the finish this Grammar. Vol. I The Prolegomena (pp. I—xxiv, 1-293) appeared in 1906. The third edition appeared in 1908 and no more have come since, but the World War did come and his death. He had done something on Vol. II, but practically nothing, so he told me at Northfield in 1914, on Vol. III Syntax. He was not only a scholar of rare gifts, but a choice spirit that won one's sincere affection. He greeted my own work with genuine appreciation. My own debt to him is very great. His *Prolegomena* is a brilliant piece of work. Professor Howard is a pupil of Dr. Moulton and is competent and careful in his work. Needless to say he has produced a most useful and worthy volume. The publishers have taken pains with the printing to make it clear and easily grasped. But the pages are piling up in these volumes and Syntax, the most important of all, has not yet been touched. The Fourth Edition of my *Grammar of the Greek New Testament in the Light of Historical Research* seemed a prodigious performance to some with its LXXXVI -|- 1454 pages (1540 in all), but Syntax and all

the indices are included. It may console those disposed to complain of the size and cost of my book to know that Vol. I of Moulton and Howard with its 232 pages corresponds to Part I (Introduction) of my Grammar with its 139 pages. So Vol. II of Moulton and Howard with its 485 pages corresponds to Part II (Accidence) with its 234 pages. Prefaces and Indices are not counted in either case, but here we have 717 pages in Vols. I and II of the Moulton-Howard to 376 in Parts I and II of my own. The Syntax, Part III of my own book (apart from Indices and Addenda), has 845 pages more than twice the size of Parts I (Introduction) and II (Accidence).

One can only guess what the size of Vol. III Syntax in the Moulton-Howard book will be. But clearly it will be as large as my Part III. I sincerely hope that Professor Howard will take the space that he considers necessary.

The price of Vol. I of the Moulton-Howard is ten shillings and of Vol. II thirty shillings, forty shillings for both volumes. Vol. III Syntax will be forty to sixty shillings more, so that the price for all three volumes will run to eighty or a hundred shillings. The small price of eight dollars and a half for my volume of 1540 pages is only possible because our Seminary paid for the plates and I gave up my royalty for that purpose. Books that use the Greek type cost furiously these days. The best of luck to Professor Howard to persevere to the finish of his noble undertaking.

A. T. Robertson.

The Scofield Reference Bible with Cyclopedic Dictionary. Oxford University Press, 114 Fifth Avenue, New York.

The readers of this quarterly are acquainted with the Scofield Bible. Its worth is sufficiently known. For years our preachers have used these fine helps in their study. This edition has a cyclopedic concordance that should prove especially attractive. It is a veritable encyclopedia with facts, figures, tables and helps that will be welcomed by preachers, teachers and Bible students. The maps and charts are excellent.

Kyle M. Yates.

The Economic Background of the Gospels. By Frederick C. Grant, D.D., Dean of Bexley Hall, Kenyon College, and Editor of the Anglican Theological Review. Oxford University Press, New York City. 156 pages.

"The importance of familiarity with economic conditions for the understanding of social history is now generally recognized. And since religion is one of the most important factors in that history the significance of economic conditions for religious development is readily apparent. Especially is this true of the ancient Jewish religion, whose gradually developed customs, rites, and beliefs were subtly interwoven with the entire fabric of social life in Palestine from the tenth century before Christ to the third and fourth centuries of our era. It is the purpose of this volume to present a general sketch of the economic development of Palestinian Judaism during the period immediately preceding the rise of Christianity, and to study its bearing upon one of the outstanding expressions of Jewish religion, the Messianic hope." It will be the verdict of every one who reads the book that the author has accomplished his purpose in splendid fashion. It is not merely another book on the historical and social background of the Gospels but a contribution to a better understanding of the actual conditions under which our Lord labored and out of which He brought glorious triumphs in the lives of the disciples. We can readily agree that Jesus of Nazareth was no product of His environment but He was environed to the extent that His life touched Palestinian conditions at their best and worst; He wrought with men who did not always see things from an unprejudiced and uncircumscribed standpoint but who finally came to share in wondrous manner the "mind of Christ". The message of the Master was not chiefly concerned with depicting the glories of the other world (one is struck with His reticence in such matters); He dared to come to grips with a sordid society which, through His spirit, might come to share something of the semblance of the Kingdom of God. There is an urgent necessity upon the preacher to understand the conditions under which that great

redemptive movement continued its course and progress. We can never really know the full implications of the Gospel until we know it historically. This little book, of such nominal price, will be of great help in providing a larger space where the preacher can stand and look out upon the world of Jewish life in its relations to the story of the Gospel.

J. McKee Adams.

The New Testament in the Light of Modern Research. By Adolph Deissmann, D. Theol., Professor Theology in the University of Berlin. 1929. Doubleday, Doran & Co. (Richard R. Smith, Inc.), New York. 193 pages. $2.00.

Dr. Deissmann delivered the Haskell Lectures at Oberlin University in the spring of 1929 and this stimulating volume is the result. There are six chapters (The Origin of the New Testament in two chapters, The Language of the New Testament, The New Testament in World History, The Historical Value of the New Testament, The Religious Value of the New Testament). In this wide scope there is less that is new than in Dr. Deissmann's chosen field of papyri and inscriptions like his *Bible Studies* and *Light from the Ancient East*. But this able scholar confronts the whole case of the New Testament in the light of modern knowledge and gives his own evaluation. With most that he says one is in cordial agreement, but at points he pushes a bit further than I can go. But he is always suggestive and challenging. He is, of course, right in his contention that the New Testament did not produce Christianity, but Christianity produced the New Testament under the impulse of the Holy Spirit. On p. 174 he says: "The facts of the past are not the basis of faith". That statement needs modification. The apostles preached the basic facts of the Incarnation, Crucifixion, Resurrection, Ascension of Jesus Christ. Surely Dr. Deissmann cannot mean that we can still have fellowship with God in Christ if these are not facts, but simply beliefs. Dr. Deissmann glories in the fact that Christianity reaches upward from the masses. He denies that any of Paul's Epistles

are literary documents. He prefers to call them all letters. Some of them are personal, but others were meant to be read in public worship and to be passed from church to church. He admits genuine Pauline fragments only in the Pastoral Epistles and would date Philemon, Colossians, Ephesians, Phillippians from Ephesus. He uses the phrase "Christ-cult" a number of times in opposition to the "emperor-cult" of the time and does not make it plain how far he himself agrees with Paul though he says this: "Christian religion is to me a living and moving in the present living God, a fellowship with the living Christ, which is a fellowship of submission and of following Him" (p. 174). That language naturally means worship of the Risen Christ. He has this also: "The foundations of our historical knowledge of Early Christianity taken as a whole seem to me unassailable' (p. 166). A. T. Robertson.

Hartrampf's Vocabularies—Synonyms, Antonyms, Relatives. By Gustavus A. Hartrampf. Hartrampf Co., Atlanta, Ga. 1929. 548 pages. Price, bound in lintex, gold stamped, $5.00. DeLuxe, stiff back, beautifully tooled, $10.00.

This is an amazing new book, built on the theory that the fundamental principles which govern the coinage of all words are not only eternal, but are obvious and absolute. Words are the tools which men of all classes and professions use in their daily tasks; and in this book the author gives instant and surprisingly simple help to every one who craves exactness of expression, keenness in discrimination, and the power and force of the right word in the right place. Already this book is being used in every English speaking country, besides China, Japan, France and Germany.

One can find, easily, in this volume, all the rare variations of utterance that kindred words may furnish. For example, under a single reference, one will find all the words implying "beauty", at the same time, the reference will be given to the word "ugly" and its kinsfolk. The short "Introduction" gives the plan and the "Key" to the use of the book. These with the

index and cross references, facilitate the discovery of any shade of definition one desires.

This is the completest and most comprehensive work of its kind that one has seen. The lists of synonyms, antonyms and relatives are not only full, but simply and usably arranged. The charming beauty and wide reach of the English Language shine out on every page. The office, the home, the school, should have this book. Especially should it be available for the boys and girls of today. Its consistent use would produce a new appreciation and application of our language, so little of which is employed by the large majority of our people, even the more cultured. The use of Hartrampfs vocabularies will not only vastly extend one's range of words, and enhance one's ability to voice precise meanings, but it will evoke the desire to write, and provide the needed help and inspiration to cause one to write or speak with vivid style. One really must see the book to estimate its value.

F. M. Powell.

Uebungsbuch zur Einfuehrung in die Textgeschichte des Neuen Testamentes. Von Dr. Heinrich Joseph Vogels, o. Professor an der Universität in Bonn. 1928. Verlag von Peter Hanstein, Bonn, Germany. 32 pages. Price M. 1.20.

This is a most useful book for students of New Testament Textual Criticism. It gives specimens of various important documents like the beginning of the Epistle of Jude in B, Aleph, and C side by side. Then comes a sample of the Koridethi Gospel (Luke 18:25-34). Codex D for Luke 6:1-9 in both Greek and Latin follows. So also there is a sample of the Washington Codex, one of the old Latin K, of the Vulgate, of the Gothic, of the Syriac Sinaiticus, of the Gothic, of Clement of Alexandria, of Irenaeus. The little book will help immensely those who wish to gain an idea of the actual witness of the manuscripts to the text of the New Testament and who do not have access to the original documents.

A. T. Robertson.

A Biblical Thoroughfare. By Neville Stuart Talbot. Morehouse Publishing Company, Milwaukee. 350 pages. $3.00 net.

For one who knows how to pick his way amid the various theories of the modern interpretation of the Bible this book will be found valuable. It is a storehouse of information about the various issues of introduction. Throughout he maintains his position as a modernist. He discusses prophecy, Amos, Deuteronomy, the exile and its outcome, the Second Isaiah, the post-exilic period, the Psalms and then the outstanding questions of the New Testament. KYLE M. YATES

The Heart of Words. By George Roberts. The Macmillan Company. 154 pages. $1.50.

Beginning with 'abundance' and closing with 'zest' this book presents a unique series of word studies arranged in alphabetical order. Each study begins etymologically, proceeding thence to a world's general or scriptural usage with practical lessons for the religious life. It is a worthy procedure, one in which the great J. H. Jowett found keenest delight and as keenly delighted his audiences. It is an illustration of how any minister may not only enrich his vocabulary, but mine many nuggets of truth for his own enrichment and that of his message.

J. B. WEATHERSPOON.

Dictionary of English Grammar. By Maurice H. Weseen. Thomas Y. Crowell Company, New York. 700 pages. $4.50 net.

Do you use the proper word in speech and writing? Many people do not. This volume is an attempt to guide us along that line. It is a usable handbook of American usage. It is a compendium of grammatical and rhetorical terms and rules, of words frequently misused, and of common errors. It gives an alphabetical list of stumbling blocks in English.

Where such a book is needed it will be difficult to find a better help. KYLE M. YATES.

A Critical and Exegetical Commentary on the Book of Amos. The Text of the Revised Version edited with Introduction, Notes and Excursuses by Richard S. Cripps, M.A., B.D., with a Foreword by Canon R. H. Kennett, D.D., London, Society for Promoting Christian Knowledge. New York and Toronto: The Macmillan Co. 1929. 365 pages. $4.50.

Having read and studied to good purpose the standard critical and exegetical literature on Amos, the author has made a commentary easy to read. In footnotes and in excursuses at the end, as well as in reasonably full discussion in the Introduction, matters of learned inquiry receive suggestive treatment. Hebrew words are printed in English letters, and there are few words in Greek. The results of the author's research and thinking are presented in atttractive form.

The author's general critical position is mediating. He presents the more radical views along with the more conservative. The student of Amos can learn much from this critical and exegetical commentary. JOHN R. SAMPEY.

The Vocabulary of the Greek Testament, Illustrated from the Papyri and Other Non-Literary Sources. By James Hope Moulton, D.D., and George Milligan, D.D. Part VII. From Sigma to Tau. Pages 567 to 646. Price, fifteen shillings net. Hodder and Stoughton, London; Richard R. Smith, Inc., New York. 1928.

Dr. George Milligan, of Glasgow, is courageously pushing on with this great undertaking. Part VIII will see the conclusion and one will be glad when it is really finished. This *Vocabulary* is absolutely essential to a real student of the Greek New Testament. It is the only place where one can obtain the new light on all the words of the Greek New Testament from the Papyri and the inscription. The new lexicon of the Greek New Testament, when it comes, will be made much easier to produce by reason of the data here presnted. But the student of the Greek New Testament need not wait for that lexicon.

A. T. ROBERTSON.

A Greek-English Lexicon. Compiled by Henry George Liddell, D.D and Robert Scott, D.D. A New Edition Revised and Augmented throughout by Henry Stuart Jones, D.Litt. Part IV **exentoneo—thesauristikos.** Pages 598-800. Price 10s 6d. Four guineas for the Whole Work. Oxford University Press, 114 Fifth Avenue, New York.

This great enterprise comes along and it is welcome. One of the great merits of this new lexicon is that it gives illustrations for the Koine including the New Testament as, for instance, the use of ερῶταῶ to beseech and not merely to ask questions as in the older Greek. The historical continuity of the Greek language is preserved thus as never before in any previous lexicon. Dr. Jones does not undertake to give as full information concerning the Koine as about the earlier Greek, but he does give a great deal that is valuable. The old lexicon will all be displaced by this massive production.

A. T. Robertson.

The Book of Isaiah. New and Revised Edition. By Sir George Adam Smith. Doubleday, Doran and Company, Garden City, N. Y. Two volumes. 994 pages.

Aberdeen's first citizen is still a worker. His duties as Principal of the great university do not keep him from the work of revision and writing. His *"Jeremiah"* and *"The Book of the Twelve Prophets,"* have recently been revised. Now we have his two volumes on Isaiah completely revised and enlarged. For forty years now this monumental work has been prized and studied by students of the Old Testament. The remarkable development of textual and historical criticism and the new knowledge we have of the histories of Egypt, Babylonia, Assyria and Israel have made a new edition necessary.

This most excellent exposition is based on a close and accurate study of the Hebrew text of Isaiah and can be depended upon to reveal the true message of the old prophet.

We are deeply indebted to this dean of Old Testament scholars for his contribution to the understanding of Isaiah.

Kyle M. Yates.

From Babylon to Bethlehem. A Survey of Interbiblical History. By C. Lamar McGinty, Th.D., D.D., Professor in Old and New Testaments in the Baptist Woman's Missionary Union Training School, Louisville, Kentucky. 1929. The Baptist Sunday School Board, Nashville, Tenn. 243 pages.

Dr. McGinty's volume is admirably adapted to class-room purposes and for all who desire a handy and readable picture of the Interbiblical History. Sunday school teachers would have a much clearer conception of the world into which Jesus came if they would read this book. It is well arranged with frequent charts and analyses. The style is easy and clear and carries one on. The book is worthy of a place in any group of young people anxious to learn. And not all preachers know what is here told. A. T. Robertson.

The Concise Oxford Dictionary. By H. W. Fowler and F. G. Fowler. Revised Edition. Oxford University Press, New York. 1,444 pages. $3.50 net.

Since the first edition in 1911 this dictionary has held its place as one of the very best compact and inexpensive of all English Dictionaries. It is an adaptation of the *Oxford English Dictionary* and now that we have it thoroughly revised and enlarged it must be given a place at the top. To the thousands who are unable to buy the twenty volume set (at $575.00) this abridgment is the final authority on our current speech.

Kyle M. Yates.

The Real Jesus. By Bishop Charles Fiske and Professor Burton S. Easton. 1929. Harper and Brothers, New York. 261 pages. $2.50.

Bishop Fiske reproduces here a good deal of his previous book, *The Christ We Know,* and Professor Easton does likewise with his *The Gospel Before the Gospels.* They claim to give "What He Taught: What He Did: Who He Was", and to do it as it was never done before. That is they have aimed to give

a popular book on the basis of real scholarship. That has been attempted a number of times. They follow Mark and pass by the Virgin Birth of Jesus. In Chapter XXVII at the end the authors make a skillful defense of the Virgin Birth, but damage has already been done by hesitation about it. The authors accept loyally the fact of the Resurrection of Jesus and handle the material skillfully. They believe in actual miracles. The claim of the authors is certainly true to this extent that they hold to the actual deity of Jesus Christ in the face of all that modern scholars have said against it. That is something worth while.

A. T. Robertson.

The Hopes of Israel. By Philip Mauro. Hamilton Brothers, 120 Tremont St., Boston. 261 pages. $2.00.

What was the real purpose of Christ's coming? Was his mission to reconstitute the Jewish nation and to elevate it to the highest pinnacle of earthly dominion and glory? This volume is the result of a careful investigation of that question. He discusses the Old Testament prophecies, their fulfillment by Moses and Joshua, the New Covenant, the teaching of Christ as to the future of Israel, and finally comes to answer the question: "Shall Israel be restored as a nation?" This leads him to a discussion of the millenium.

Kyle M. Yates.

Behold the Man. By Friedrich Rittlemeyer, Ph.D. Translated from the German by Erich Hofacker and George Bennett Hatfield 1929. The Macmillan Company, New York. 167 pages. $1.75.

Here we have a fresh attempt to understand and to explain Jesus as a man in whom God dwelt precisely as God will dwell in any of us if we will let him. The author writes sympathetically out of his own troubled experience in trying to understand the vast literature about Christ. But all the same he has failed to understand Jesus about whom he writes.

A. T. Robertson.

The Bible Through the Centuries. By Herbert L. Willett. Willet, Clark and Colby, Chicago. 337 pages. $3.00 net.

Professor Willett knows how to present facts in a fascinating way. He knows his field too. This book is a veritable encyclopedia of information and written in a style that grips the attention until one is led to the end. It is a shame that one so gifted should start with a modernistic platform that makes his remarkable contribution unsafe for the majority of our people who should profit most by his treatise.

His views on evolution, inspiration and the authority of the Bible will keep his excellent book from helping the host of those who need it. KYLE M. YATES.

A Remarkable Biblical Discovery or "The Name" of God According to the Scriptures. By William Phillips Hall. The American Tract Society, New York City. 1929. 175 pages. $1.50.

The author has made a skillful use of the Hebrew use of "name" in connection with God in the Old Testament and has applied it to the use of "name" in the New Testament in connection with Jesus. Undoubtedly the early Christians accepted Jesus as the Son of God and worshipped Him as Lord and Saviour. Calling on the name of the Lord Jesus is like calling on the name of God. But *onoma* in the *Koine* is common for the power or personality as in the LXX. I doubt very much the wisdom of following Codex Bezae instead of Aleph and the Vatican Manuscript. But it is a stimulating book and will do good. A. T. ROBERTSON.

Manual of the Aramaic Language of the Palestinian Talmud. By the late J. T. Marshall. E. J. Brill, Ltd., Leyden. 259 pages.

Professor Marshall, who was principal of the Baptist College of Manchester for a number of years, spent the last years of his life preparing the text of this grammar for students of the Aramaic language.

After his death the work was left in the hands of Professor J. Barton Turner and his daughter Miss Marshall of Manchester. The introduction was written by Dr. A. Mingana.

The Grammar covers only thirty pages but sets forth the essentials in a fine way. We then find nearly one hundred pages of the vocalized text for reading in the Galilean Aramaic of the Palestinian Talmud. A carefully prepared translation of these passages gives the student the needed help in the interpretation of the text.

It is a worthy addition to the texts in the field of Semitic studies and we shall do well to profit by Principal Marshall's fine work. KYLE M. YATES.

Towering Figures Among the Prophets. By L. O. Lineberger, Pastor, Main Street Methodist Church, Rutland, Ohio. The John C. Winston Company, Philadelphia.

Students of the Old Testament will always welcome a book that will help them understand the Prophets. Many volumes have been writen and yet there is room. Mr. Lineberger attempts to give an interpretation of these men with due regard for the many necessary features having to do with their messages. It is very well done. He has mastered the facts of history and the contents of the message and the result is a clear, concise study of the prophets.

We do not agree with some of his dates and statements. Some of the material might be omitted and more emphasis given to other features. On the whole, however, the book will be found very helpful to the student who is seeking a knowledge of these men of God. KYLE M. YATES.

V. MISCELLANEOUS.

America Set Free. By Count Hermann Keyserling. Harper and Brothers, New York. 1929. 609 pages. $5.00.

It seems to be quite the fad for our European friends to come over to America for very short visits and then to write books about us. Keyserling joins Ludwig and the procession moves on. There are some things about this book that are worth while, but there are not enough of them to justify six hundred pages. Two hundred pages should have been more than ample.

The author has a conceit that is both amusing and attractive. He laments the fact that he stayed in America entirely too long, four months, and points out the fact that he wrote quite satisfactorily of Spain after visiting there only one week. He says that while in America he avoided as far as possible reading newspapers and books about our country and talking with our people. What he learned he got by intuition. That enabled him to write more freely.

He has selected two men as typical Americans, John Dewey and Charles Lindbergh. He sees in Lindbergh the embodiment of the spirit of American youth, about whom he says some fine things. And yet he sees much to discourage us. For example, there is evident everywhere what he calls the chauffeur-type of man, "man become primitive again, but in command of all the mechanical devices of our civilization."

The author seems to be quite in sympathy with Oswald Spengler's view as expounded in his work, "The Decline of the West." Keyserling thinks that "we stand to-day on the threshold of a New Dark Age—an age like that which followed the era of Roman splendour. This does not mean that a period of decline is about to succeed the age of progress, but that an age different in quality and significance from the era lying between the Renaissance and the World War is at hand; an age not of realization, but of preparation. Every young life matures in the dark; from the dark it issues into the light. It does so

through chaos and ugliness. This is true of the human embryo; it is equally true of civilizations." This is practically Spengler's view, which is a rather modified pessimism.

It is an interesting book, worth the price and time that reading it will cost. It is a good thing for us to see how we appear to outsiders. H. W. TRIBBLE.

Pass on the Torch: Lyrics of Reality; Adventures in Free Verse. By Allen Eastman Cross, with a Foreword by George A. Gordon. Boston, 1929. The Pilgrim Press. 104 pages. $1.00.

Here is a poet whom I must confess to meeting for the first time. I am greatly inspired by reading him. Most of what is here is religious and Jesus holds large place. His own experiences are portrayed or he is the inspiration and challenge of the poems. Deep religious emotions and highest religious aspiration breathe in them and breathe into the reader.

Other verses are lighter and touch on various themes but always there is a fine seriousness, even where there is humor or a touch of romance.

One must agree with Dr. Gordon who regards Dr. Cross "the best writer of hymns of his generation", as also when he says: "Many are the hearts that will rejoice in this little book, and many there will be who will give thanks for the guidance and inspiration of this gifted writer." W. O. CARVER.

Up Anchor, A Sea Story. By D. Harold Hickey. The Abingdon Press. 222 pages. $1.50. 1929.

The author of this interesting book is the son of a Methodist preacher, and for about twenty years has himself been pastor of Methodist churches in New England. While a college student the lure of the sea was too strong for him to resist. He sailed along the Atlantic coast of America at first, taking whatever jobs were available to novices, and then secured work on sailing vessels that took him around the world. Now, after these twen-

ty years, he tells the story of his travels and experiences. There is no plot to attract the interest of the reader, it is not needed. He writes of himself in the first person, and so the reader soon is all interest to see what will become of a runaway son of a preacher who finds himself up against the rough life of the high seas. Not only does he tell the story in a fascinating style, but he has that other art that is so often lacking in such stories, that of carrying a vein of refinement and culture along with the darker shades of the picture. When, near the end of his travels, a minister in England reminds him of the value of his soul in relaton to God, the story becomes a sermon.

It is a good book for a present to boys.

H. W. Tribble.

Demolay Bible. Published by A. J. Holman Company. Size 6½ x 4½ inches. Price $3.00 net.

This edition was designed especially for the boys of the De Molay order. It is a full and complete King James version to which is added this special section. It is printed in large, clear, plain, easy-to-read type on thin Bible paper. The blue Morocco grain binding makes a handsome volume.

Kyle M. Yates.

The Other Shepherd. A Tale of the First Christmas Among the Shepherds of Bethlehem. By Ernest C. Wareing. The Abingdon Press. 83 pages. $1.00. 1929.

Here is a delightful story for the Christmas season. It compares favorably with Van Dyke's "The Other Wise Man." It is rich in its conception, and richer in its form and style of presentation. It is the story of the shepherd who did not go with the others to Bethlehem that night when the angels sang of the Saviour's birth. Many times he refuses to seek the presence of the Messiah, and all the while his life grows bitter. But one day when the shadows gather about him the light eternal dawns upon him.

H. W. Tribble.

Where is the Lord God of Elijah. By Enos Kincheloe Cox, D.D. The Bible Institute Colportage Association, Chicago. 1929. 127 pages. 75 cents net

The author has made a strong plea for a larger prayer life among modern Christians. The book will promote the devotional life wherever it is read. Dr. Cox has a trenchant style, marshaling his thoughts in short sentences.

JOHN R. SAMPEY.

Cousin Beryl. By Z. C. Smith. D. Appleton and Company, New York. 1929. 325 pages. $2.50.

A daughter of a poor preacher in a small parish in England sets out to help her family by working for the ring-leader of the snobs of the community. It is an impossible situation and so she ventures all on a job in London, where she seeks to avoid her unbearable relatives. She strikes gold in a rather chance development of her literary vein and then—well, it is a good story and well told. H. W. TRIBBLE.

The Romantic Prince. By Rafael Sabatini. The Houghton Mifflin Company, Boston and New York. 353 pages. $2.50. 1929.

To say that it is by Sabatini is enough to commend this book to a vast and growing throng of readers who delight in fiction that is bedded in history. The author chooses the latter part of the fifteenth century for the time and the opulent surroundings of the Burgundian Court for the scene of this fascinating love story. Around Prince Anthony d' Egmont, Duke of Guelders, who preserves the ideals of chivalry in an age of cruelty and greed, as the romantic hero, and Johanna as the dauntless heroine, with the beautiful Catherine de Bourbon, Charles of Burgundy and shrewd Louis XI ever on the stage of action, Sabatini weaves a plot that grips the reader to the end. H. W. TRIBBLE.

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